The Lutheran Outlook

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Pointed Paragraphs

THE MISSIONARY KING

STATISTICS of foreign missions before the war show that the little country of Norway gave per capita more to foreign missions than any other country in the world. It was natural to assume that this remarkable feat of missionary endeavor could not be maintained during the war, when the country was deprived and drained of every possible means of physical existence, to say nothing of the apparent impossibility of helping others.

Surprising news, however, comes from Dr. J. A. Asgaard, president of the Norwegian Lutheran Church of America, informing us that Haakon VII, king of Norway, in exile, is supporting 653 war-stranded Norwegian missionaries in 8 countries around the globe. Effect of the arrangement is to make Minneapolis the center for all Norway's missionary activities and to make Dr. Asgaard the connecting link between the Church of Norway and the missionaries. The financial grant is possible since Norway has a Lutheran State Church, of which the king in reality is head. Though he is in exile the king still obtains revenue from an income tax paid by all Norwegian subjects outside of Norway and from a tonnage tax collected on freight carried by Norwegian ships.

Norway is temporarily under Hitler's heel and governed by a Judas. Several of its loyal bishops and faithful pastors have been thrown into prison, and the king is in exile. The king is still reigning, however. Through his loyal subjects, and his 653 missionary ambassadors in other countries he is wielding a world-wide influence.

"God, save the king!"

J. E. M. in *Covenant Weekly.*

Four things a man must learn to do
If he would keep his record true;
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Henry Van Dyke.

AFFLICTION ENDEARS THE PROMISES

We never prize the precious words of promise till we are placed in conditions in which their suitability and sweetness are manifested. We all of us value those golden words: "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." But few if any of us have read them with the delight of the martyr Bilney, to whom this passage was a stay while he was in prison, awaiting his execution at the stake. His Bible, still preserved in the library of Corpus Christi College, Cambridge, has the passage marked with a pen in the margin. Perhaps, if all were known, every promise in the Bible has borne a special message to some one saint; and so the whole volume might be scored in the margin with mementos of Christian experience, every one appropriate to the very letter.

—Spurgeon.

"Life is not mere length of time but the daily web of character we unconsciously weave. Our thoughts, imaginations, purposes, motives, love, will, are the under threads: our words, tone of voice, looks, acts, and habits are the upper threads: and the passing moment is the shuttle swiftly, ceaselessly, relentlessly, weaving those threads into a web, and that web is life. It is woven, not by our wishing, or willing, but irresistibly, unavoidably, woven by what we ARE, moment by moment, hour after hour. What is your life weaving out?

—S. D. Gordon.

SOWING THE SEED

Two things were characteristic of early Methodism: first, devotion to the principle of education and second, the use of literature in evangelism.

The circuit rider had saddlebags full of books and tracts and in circulating them he followed after the fathers. In the early days of Methodism in Britain, men of sin complained:

"The gospellers do fill the realm with so many of their noisome little books that they be like the swarms of locusts which did upset the land of Egypt." Latimer, Cranmer, Baxter, Whitefield used both the spoken and written word in their ministrations.

We are told that a divine named Sibbs wrote a tract called "The Bruised Reed." A Christian tin peddler left one of these tracts on the table of a man named Baxter. It fell into the hands of the son, Richard, who afterward wrote "Saints' Rest." This book won Phillip Doddridge to Christ. Doddridge wrote "The Rise and Progress of Religion in the Soul," which led to the conversion of Wilberforce. Wilberforce wrote "A Practical View of Christianity," which profoundly affected the life of Leigh Richmond. Richmond wrote "The Dairyman's Daughter," which has been translated into fifty languages and brought comfort to the souls of many thousands. How far one little candle throws its beam!—*The Voice.*

DEMOCRACY MEANS—

An opportunity to develop your best possibilities.

The right to express your honest beliefs and opinions.

The privilege of meeting with others to freely discuss issues.

The right to think for yourself.

Building a state to serve the best interests of the citizen.

The privilege to discover and proclaim the truth.

Being concerned about the distress or unhappiness of others.

Direction but not repression.

Tolerance but not weakness.

Being governed by laws — not the moods of men.

The right to worship as one pleases.

A government that abides by the vote of the people.

Restraint or force only when the individual puts self-interest above the general good.

Faith in, and patience with, the ordinary man.

Respect for human personality as sacred.

The right to differ with friends or officials.

Settling our differences and conflicts by compromise, debate, the search for facts, and cooperation instead of violence.

Fair play.

—Malcolm B. Keck in *The American Citizen.*

The Lutheran Outlook

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EDITORIAL

Four Nations Agree at Moscow Parley

UNDOUBTEDLY the most significant event thus far in World War II was the Moscow Conference, which came to a close on October 30 after a continuous parley extending over twelve days. Attended by Secretary of State Hull of the United States, Foreign Secretary Anthony Eden of Great Britain, and Foreign Commissar Vyacheslav Molotov of Russia, together with their respective staffs, the conference, according to published official statements signed by the three foreign ministers, reached complete accord, not only on the question of closest collaboration in the war effort, but also in the matter of participating in some form of international organization to preserve the peace in the post-war world.

The most surprising development in the conference was the adherence of China to a four-power agreement. Although China presumably did not participate actively in the deliberations at Moscow, she nevertheless became a party to a declaration whereby the United States, Great Britain, Russia, and China pledged themselves to united action in the peace to follow unconditional surrender of their respective enemies and to establishment of a "general international organization" for maintaining peace and security. The Chinese ambassador to Moscow, Foo Ting-Sheung, signed this agreement on behalf of his government, along with Hull, Eden, and Molotov. Here is the official text of this four-power declaration:

1. That their united action, pledged for the prosecution of the war against their respective enemies, will be continued for the organization and maintenance of peace and security.

2. That those of them at war with a common enemy will act together in all matters relating to the surrender and disarmament of that enemy.

3. That they will take all measures deemed by them to be necessary to provide against any violation of the terms imposed upon the enemy.

4. That they recognize the necessity of establishing at the earliest practicable date a general international organization, based on the principle of the sovereign equality of all peace-loving states, and open to membership by all such states, large and small, for the maintenance of international peace and security.

5. That for the purpose of maintaining international peace and security pending the reestablishment of law and order and the inauguration of a system of general security, they will consult with one another and as occasion requires with other members of the United Nations with a view to joint action on behalf of the community of nations.

6. That after the termination of hostilities they will not employ their military forces within the territories of other states except for the purposes envisaged in this declaration and after joint consultation.

7. That they will confer and cooperate with one another and with other members of the United Nations to bring about a practicable general agreement with respect to the regulation of armaments in the post-war period.

This agreement between the four major states of the United Nations will be hailed with considerable satisfaction by all who hope for some concrete international measures by which the peace of the world may be safeguarded more effectively in the future. Nothing is said of the employment of an international police force, and it is presumed that the reference to "sovereign equality of all peace-loving states" is intended to satisfy those who have contended that by co-operating in an international organization a nation is in danger of losing its own independence. It is also evident that the agreement envisions a league which will eventually include all nations, when

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they have proved themselves worthy of such membership. This would overcome the objections of those who have charged that the proposed international organization is intended to be merely a glorified military alliance between the present members of the United Nations group.

CHINA DID NOT PARTICIPATE in the other declarations, which had to do with the European war. These dealt primarily with the attitude of the three contracting nations—the United States, Great Britain, and Russia—toward Italy, Austria, and Germany. They agreed:

1. That fascism must be destroyed in Italy. The Italian people shall be given "a chance to set up their own democratic institutions," in which there shall be "freedom of speech, religion, politics, press, and public meetings." Fascist chiefs and army generals, who are "known or suspected to be war criminals, shall be arrested and handed over to justice."

2. That Austria "shall be liberated from German domination." Austria is reminded, however, that "she has a responsibility, which she can not evade, for participation in the war at the side of Hitlerite Germany, and that in the final settlement account will inevitably be taken of her own contribution to her liberation."

3. That German authorities responsible for atrocities and terrorism in occupied countries shall be brought to account for their crimes. At the time of granting an armistice to any government which may be set up in Germany, the Nazi authorities who have been guilty of such acts "will be sent back to the countries in which their abominable deeds were done, in order that they may be judged and punished according to the laws of these liberated countries and of the free governments which will be erected therein." The Soviet Union, Poland, Czecho-Slovakia, Jugo-Slavia, Greece, Crete, Norway, Denmark, Netherlands, Belgium, Luxembourg, France, and Italy are specifically mentioned as some of the outraged territories.

IT IS EVIDENT that the Moscow Conference dodged the issue of Russia's post-war ambitions to annex the Baltic provinces and a large slice of Poland, leaving this knotty problem for future solution.

On the other hand, it is quite clear that Hull and Eden gave Molotov satisfactory assurances regarding the establishment of a second front in Europe, whereupon the Russians pledged themselves not to negotiate a separate peace with Germany and also agreed to participate in a post-war security program. News dispatches from Moscow reported that the full details of the Anglo-American military plans were unfolded to Premier Stalin and Foreign Commissar Molotov by Lieut. Gen. Sir Hastings Ismay, who is staff chief for Prime Minister Churchill, on October 28, two days before the conference came to a close. This was the first time the whole Anglo-American strategy had been revealed to the Russians, and it is apparent that both Stalin and Molotov were satisfied with the action contemplated by the Americans and British. Whether these secret plans include the launching of another invasion of Europe was not divulged to the public.

That the "Free Italians" were already taking steps to meet the requirements of the United Nations for a democratic form of government in Italy was indicated on November 1, when Premier Marshal Pietro Badoglio informed the aged King Victor Emmanuel that he could not form a representative government while the king remained in power. The announcement was made after Badoglio had conferred in Naples with Count Carlo Sforza, Benedetto Croce, and other Italian anti-fascists. The Italian national liberation front is said to demand the formation of a republic, although leaders let it be known that they would not oppose a regency for the Prince of Naples, the 6-year-old son of Crown Prince Umberto.

Meanwhile the debate in the United States Senate over the Connally Resolution on post-war collaboration went forward with accentuated interest. While Senator Lucas of Illinois proposed that the Senate adopt the Moscow declaration as the Senate's own statement on post-war peace plans, Senator Reynolds of North Carolina demanded that the Russian and British territorial intentions be revealed before the United States commits itself to participation in any international organization. The Connally Resolution was finally adopted with little opposition after paragraph 4 of the Moscow four-power declaration had been incorporated as a part of the resolution. Several senators, however, declared that their future attitude toward international collaboration will be governed by the nature of the peace settlement.

Church Leaders Unite on Peace Declaration

ANTICIPATING the declarations of the Moscow Conference by a month, 144 religious leaders of the United States—Protestant, Roman Catholic, and Jewish—united early in October in the publication of a "Declaration on World Peace." Undoubtedly one of the most notable documents ever published in this country, it is doubly remarkable because it probably marks the first instance in American history when leaders of all three major religious faiths have agreed on a joint proclamation. As such, the principles it enunciates will unquestionably exert a profound influence upon the future policy of the United States in the post-war world.

The peace statement consists of seven principles. They are as follows:

1. The moral law must govern world order. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. The rights of the individual must be assured. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.

3. The rights of oppressed, weak or colonial peoples must be protected. The rights of all peoples, large and small, subject to the good of the organized world community, must be safe-guarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. The rights of minorities must be secured. National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. International institutions to maintain peace with justice must be organized. An enduring peace requires the organization of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfillment of international obligations, and revise them when necessary, (c) assure collective security by drastic limitations and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. International enonomic co-operation must be developed. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. A just social order within each state must be achieved. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

Although all of the three groups united on the foregoing statement, each one of them prepared its own preamble. That of the Protestants reads:

In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order can not be achieved without the co-operation of all men of good will. We appeal to our constituency to give heed to the following proposals enunciated by Protestants, Catholics, and Jews, which must find expression in natural politics. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian Gospel.

Among Protestant signers of the Declaration were Bishop Henry St. George Tucker, presiding bishop of the Episcopal Church and president of the Federal Council of Churches; Dr. Henry Sloan Coffin, moderator of the Presbyterian Church in the U.S.A.; Dr. Ferdinand Q. Blanchard, moderator of the Congregational Churches, and Bishop G. Bromley Oxnam, secretary of the Methodist Church's Council of Bishops. Dr. P. O. Bersell signed on behalf of the National Lutheran Council and the Augustana Synod.

Roman Catholic signers included Archbishop Edward Mooney of Detroit, Archbishop Samuel A. Stritch of Chicago, and Archbishop Robert E. Lucey of San Antonio. Among Jewish signers was Rabbi Israel Goldstein, president of the Synagogue Council of America.

Lutherans everywhere, we are persuaded, will hail with much satisfaction and joy the enunciation of the above principles, which, if they are followed by the statesmen who will be charged with writing the next peace treaty, will do much to preserve peace among the nations and to give birth to a new world order. The fact that it has been found possible to reach agreement between the three major faiths on a problem as complex and confusing as this one is an indication of the remarkable progress which has been made in crystallizing public sentiment on the subject. This is in marked contrast with the astounding indifference, as well as impotence, revealed by the spiritual forces of the world at the time the Treaty of Versailles was written.

The Moscow Declarations reveal several points of remarkable similarity to the seven principles promulgated by the inter-faith group. Chief among these, of course, is the proposal to establish an international organization for the maintenance of peace and security. In the Moscow statement on Italy, asserting that freedom of speech, of religious worship, of political belief, of press, and of public meetings must be restored in full measure to the Italian people, may also be found a parallel to Principles 2 and 4 in the inter-faith declaration.

Aside from these similarities, however, it is our feeling that the Moscow Declarations fall far short of the high principles enunciated by America's churchmen. This is particularly true of Principle 3, which deals with the "rights of oppressed, weak, or colonial peoples," and to Principle 6, which insists that "International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states."

There is still a lurking suspicion in the minds of many that the present conflict, like World War I, will end in another spoils treaty in which the victors are again to grab all the territory they have conquered and to gain monopolistic control of yet more of the world's natural resources. They also suspect that, once the war is ended, many colonial peoples, notably India, will look in vain for promised freedom and autonomy. If this is not a part of the plan of some of the United Nations, why do they delay in saying so to the world?

Norwegians Rejoice in Church Centenary

THE LUTHERAN CHURCH in America is reaching maturity. During these days two of the groups of the American Lutheran Conference, namely, the Norwegian Lutheran Church of America and the Lutheran Free Church, have been celebrating the centennial of the beginning of Lutheran work in America by Norwegians. It was in 1843 that the first Norwegian pastor, Elling Eielsen, was ordained in this country. A product of the

spiritual awakening in Norway started by Hans Nielsen Hauge, he had come to this country in 1839. He was a separatist, however, and his influence in the development of Norwegian Lutheranism in this country was largely vitiated by his radical views.

It was on October 18, 1943, only fifteen days after the ordination of Eielsen, that another Norwegian pastor was ordained in this country. He was C. L. Clausen, who had come as a teacher of Christianity to the little Norwegian settlement at Muskego, near Milwaukee, Wis. As pastor of the Muskego congregation, the first organized Norwegian Lutheran group in America, he is regarded by many as the real founder of the Norwegian Lutheran Church in this country. The Muskego church, which he helped build in 1844, is looked upon as the first sanctuary erected exclusively for public worship, although Eielsen had erected a large house at Fox River, Ill., in 1840, the upper story of which was used for services. The Muskego church has been moved to the campus of Luther Theological Seminary in St. Paul, Minn., where it was the scene of impressive commemorative services during the month of October.

Soon after Clausen began his work at Muskego, important reinforcements began to arrive from Norway. Among these were Pastors H. A. Stub, A. C. Preus, Nils Brandt, H. A. Preus, and J. A. Ottesen—familiar names that were destined to figure largely in the development of Lutheranism among the Norwegians in America. These men were all university graduates and had been ordained to the ministry in Norway. In 1853 these pastors, together with Clausen, organized what is known as "The Norwegian Synod" or simply "The Synod." Its characteristics were: (1) strict Lutheran orthodoxy; (2) sovereignty of the local congregation; (3) requirement of a congregational call for any one to preach within a congregation; (4) use of the clerical vestments and liturgy of the Church of Norway.

Since Eielsen had his own synod, there were therefore two groups among Norwegian Lutherans from the very beginning. Other distressing divisions took place during the ensuing decades until the Church became badly disorganized. In 1860 one group joined with Swedish Lutherans in the organization of the Scandinavian Augustana Synod, but ten years later they decided to dissolve this union. Another group took part in the founding of the Norwegian Danish Conference. Eielsen's synod in turn was split, and some of the former pastors of that synod organized the Hauge Synod.

In June 1890 the first efforts toward church union among Norwegian Lutherans met with success when elements from three different groups formed the so-called United Church. A dispute over property in one of the groups, however, led to the simultaneous organization of the Lutheran Free Church, which was the last important split among Norwegian American Lutherans. There were now four important groupings: The Norwegian Synod, the Hauge Synod, the United Church, and the Lutheran Free Church.

The great union of Norwegian Lutheranism took place on June 9, 1917, when the Hauge Synod, the Norwegian Synod, and the United Church, after doctrinal discussions extending over twelve years, agreed to form the Norwegian Lutheran Church of America. Dr. H. G. Stub became the first president. Thus there remained only one other major Lutheran church body, namely, the Lutheran Free Church.

R. Malmin, writing interestingly in the *Lutheran Herald* on "The Story of a Hundred Years," has this striking paragraph:

"C. L. Clausen, pastor of our first church, himself of Danish descent, was examined for ordination by a German Lutheran pastor, and was called to serve a congregation composed of Norwegian and Swedish people. Thus symbolically we might see forecast our fellowship in the American Lutheran Conference, formed in 1930 with Lutherans of other national backgrounds. Besides our own synod (baptized membership 590,329), and the Lutheran Free Church (49,506, Norwegian and Swedish), the Conference includes the American Lutheran Church (565,283, German), the Swedish Augustana Synod (349,092), and the United Danish Lutheran Church (34,625)."

Mr. Malmin might have gone a step farther and pointed out that the nationalistic distinctions in all of the five constituent bodies of the American Lutheran Conference are fast disappearing, and that it is scarcely accurate any longer to refer to any one of them as German, Danish, Norwegian, or Swedish. It was the privilege of the editor of the LUTHERAN OUTLOOK on Sunday, October 31, to participate in the celebration of the Norwegian centennial in Central Lutheran Church, Winona, Minn., of which Dr. L. E. Brynestad is pastor. To his surprise, he found that a former member of the Augustana Synod congregation (Gloria Dei) which he had served for fourteen years in St. Paul is now the president of the Winona church and that a young man whom he had confirmed in St. Paul is now Sunday school superintendent of Central Church! He then recalled that, during his St. Paul pastorate, there were more persons of Norwegian extraction among those who joined his Augustana Synod church than those of any other nationality. All of which is another indication of how thoroughly the American melting-pot is doing its work.

Better still, a common Lutheran consciousness is taking possession of our people. More and more, it is being recognized that, no matter what our European background may be, we have a common spiritual heritage of faith and culture. It is with a peculiar sense of joy, therefore, that the other three constituent bodies of the American Lutheran Conference—the American Lutheran Church, the Augustana Synod, and the United Danish Lutheran Church—extend their felicitations to the two sister synods who this year are celebrating their centennial. We rejoice in the inspiring Christian fellowship which we have found in our associations with one another, and we look forward with hopefulness for the coming of the day when *all* synodical and nationalistic barriers shall be removed and we shall all be members of the same body—the Lutheran Church of America.

Vhat "Way of Life" lave We to Offer?

WITH THE GROWING INTENSITY of the bitter conflict with the Japanese in the Pacific battle area, any tales of enemy atrocities committed against our merican fighting forces are reaching us. Undoubtedly, me of these are true. The very fact that the ancient panese military code makes it a disgrace for a Japanese arrior to be taken prisoner is probably responsible for e ferocity with which the Nipponese soldiers fight to e very end. It is rather rare that we are told of any panese being captured. The inference is that they are ing completely exterminated on every island regained the American and Australian forces. Presumably the panese also are giving no quarter.

In view of the apparent deliberate effort on the part of r propaganda agencies to stir up feelings of hatred in e hearts of our civilian population in America, however, e were deeply impressed by the contrast offered by two notographs recently published by one of our metropoli- n newspapers. The one depicted a wooden grave marker hich the American forces discovered on Kiska in the leutians, when they occupied that island. It had been ected by the Japanese in honor of an American flier who ad been shot down in a raid. It bore this inscription:

Sleeping here, a brave air-hero who lost youth and happiness for his motherland
July 25. Nippon Army.

The other photograph, published in the same news- aper on another date, showed an American soldier who ad returned from the fighting front with his trophies. mong these were three bleached Japanese skulls, on hich he had evidently written the inscriptions they bore.

In contrasting these two photographs, one could not scape the question: Is all the barbarism on one side? as our so-called Christian civilization in America not aised us above the level of the aborigenes of this coun- y who gloried in the number of scalps they carried in eir belts, torn from the heads of their fallen enemies?

We then recalled the news dispatches that came from merican correspondents who witnessed the exchange f American and Japanese prisoners at Mormaguo. Ac- ording to these correspondents, many of the Americans n board the Japanese *S.S. Teia Maru* complained of a roup of rowdy Americans on board the ship and declared hat they would have been happy if these had been left ehind in Japanese internment camps and more worthy nterns had been rescued.

Then another contrast was offered. The American cor- espondents described how American and Canadian mis- ionaries on board the vessel gathered on deck for a prayer meeting on the night when the *Teia Maru* docked t Mormaguo, and how the sound of their Christian ymns could be heard echoing over the waters of the arbor.

Taken together, all these incidents inevitably pose a uestion which the statesmen of our so-called Christian nations may well ponder. While we are fighting ostensibly to defend our "way of life," and while we speak of our altruistic plans of offering that "way of life" to all the world, it would not be surprising if pagan Orientals are tempted to ask, "*What* way of life?"

If we have nothing better to offer to the world than our occidental materialism, with its moral corruption, its greed and selfishness, its sinful pride and folly, it were better that we keep our modern civilization to ourselves. Every little while we are given a glimpse of how very thin, after all, this outward veneer of our western civilization really is. In many respects it hardly rises above a refined form of barbarism.

But we have something better to offer mankind than that. We have reason to thank God for those Christian missionaries on the *Teia Maru* who let their hymns and prayers resound over the harbor of Mormugao. It was a brave testimony, both to unregenerate Americans and to pagan Japanese, that the Church of Jesus Christ possesses something for which all the world is hungering. It is the glad tidings of forgiveness of sins, and peace, joy, and life eternal in the Crucified One. Are we ready to share that evangel even with our enemies, the Japanese? And will we prove the truth of that evangel by our attitude of Christian love toward them?

New York City Notes
Death Rate Increase

A PRONOUNCED INCREASE in the death rate among civilians has been noted in 1943 by the health authorities of New York City. According to Dr. Ernest L. Stebbins, health commissioner of that metropolis, the rate per 100,000 population from January 1 to Sept. 30 this year was 10.6, compared with 9.8 for the same period in 1942. Inasmuch as the 1943 figure is based on estimated peacetime population of the city, the death rate this year, Dr. Stebbins has pointed out, is probably higher than 10.6 per 100,000, since there has been a definite decrease in population, due to departure of considerable numbers of residents for the armed forces, government service, and war industries.

Dr. Stebbins ascribed the rise in death rate mainly to war conditions, pointing out that during past wars mortality among civilians has always risen, both in America and in England. The death rate in the armed services remains a military secret, and will probably not be divulged until the war is over.

Increase in deaths from tuberculosis from 2,463 in the first nine months of 1942 to 2,547 in the similar period of 1943, and in pneumonia from 2,160 to 2,633, was ascribed to the strains of war-time working and living. Pneumonia deaths increased by 21.9 per cent.

A pronounced rise was also noted by the New York health authorities in the mortality rate among children, particularly from epidemic diseases. Diptheria deaths rose from two to fourteen, measles fatalities from one to sixteen, infantile paralysis from four to ten, and meningococcus meningitis from sixty-two to 173.

Among older people, deaths from diseases of the digestive tract increased 22.5 per cent, and from heart and liver ailments 13.7 per cent. A rise of 10 per cent was also noted in accidents, other than traffic, and this also was ascribed to the hurry and strain of war.

The only bright spot in the vital statistics of New York City has been the increase in birth rate from 16.4 per 100,000 in the first nine months of 1942 to 18.2 in the similar period this year. The maternal death rate revealed a slight decrease.

Death Claims Leader in Conference Affairs

IN THE DEATH of Dr. Johann Michael Reu, which occurred at Rochester, Minn., Thursday, Oct. 14, the Lutheran Church in America lost one of its outstanding leaders and theologians. Known as America's foremost authority on Martin Luther, Dr. Reu had also been recognized abroad for his profound scholarship and had been honored by the University of Erlangen with the degree of Doctor of Divinity. He was the second American in history to receive this distinction.

Dr. Reu was born in Diebach, new Rothenburg, Bavaria, on Nov. 16, 1869, and after having received his early training in German schools, notably the Missions Workers Seminary at Neuendettelsau, he came to the United States at the age of twenty years to enter the ministry of the Lutheran Church. His wife, Wilhelmina Schmithenner, with whom he was united in marriage in 1902, was the granddaughter of the Educator of the German Emperor Frederick I, and could trace her family tree through a line of scholars and pastors back to 1600.

After ten years of work as a pastor, Dr. Reu in 1899 joined the faculty of Wartburg Seminary Dubuque, Iowa, as professor of theology and dean of the graduate school, retaining both positions until his death.

Dr. Reu held many positions of responsibility in the old Iowa Synod and later in the American Lutheran Church, when the Iowa Synod became a part of the larger body. He also was active in the affairs of the American Lutheran Conference, particularly as a member of the Commission on Lutheran Church Unity. When that Commission, at the invitation of Dr. Reu, met at Wartburg Seminary for its most recent meeting on Sept. 16, it found that he had been compelled to leave on the previous Sunday for the Mayo Clinic in Rochester on account of his failing health. Before leaving, however, he had prepared an important document on Lutheran unity, which became the subject of the Commission's deliberations at that session. Thus, the last service he performed on behalf of his beloved Lutheran Church was an effort to heal the divisions which have so sorely afflicted it.

Deeply interested in world Lutheranism, Dr. Reu had served as a delegate to all three meetings of the Lutheran World Convention—at Eisenach in 1923, at Copenhagen in 1929, and at Paris in 1935. His work as a scholar made his name familiar on both sides of the Atlantic. As editor of the *Kirchliche Zeitschrift* and as author of a large number of theological works, he probably was better known in Europe than any other American Lutheran theologian. He was a student to the end of life. Six times between 1903 and 1929 he visited Europe for the purpose of doing research work in the larger libraries of the continent, and he had planned a similar trip during a sabbatical year three years ago, but was prevented by the war.

Though firm in his convictions and uncompromising in debate, Dr. Reu was a perfect example of the Christian gentleman. Soft-spoken and kindly in demeanor, his spirit of friendliness and quiet dignity left almost as deep an impression on his hearers as his words of wise counsel. There was never any question, however, when Dr. Reu resumed his seat, concerning his position on the issue at stake. With him, the Word must always be the final judge. He cherished it deeply, he proclaimed it gladly, he defended it boldly. May the Lord raise up many other such faithful witnesses!

Sound Doctrine

EARLY AMERICANS, who made history, were dogmatic about essential principles. They believed that the Ten Commandments were not debatable. They taught them as truth which is the same thing as saying that they taught them as dogmas. They are dogmas and as such, they do not violate reason. They are apprehended by reason.

Our forefathers believed in the doctrine of the right of man as a universal truth. We find Benjamin Franklin writing, "God grant that not only love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth so that a philosopher may set his foot anywhere and say, This is my country."

Upon analysis this is seen to be a very illuminating statement mainly because of Franklin's forthright assumption that there is a definite doctrine concerning the rights of man which can be known, understood, and applied universally. Simply to have a love of liberty is not enough. For, liberty must be defined. It is defined by the doctrine of the rights of man. And it must be so defined because love of liberty, unenlightened and undisciplined by knowledge of the rights of man, can easily degenerate into uncontrolled desire for liberty for one's self only, or one's group, one's religion or one's race. It is precisely to the degree that we are filled with the knowledge of the rights of man that liberty is safe at all simply because people possessing this knowledge will understand that the liberty which they desire for themselves belongs to others also.

In referring to the importance of knowledge, Franklin was dealing with a very essential matter which many of us entirely overlook. He meant that the doctrine of the

ghts of man is a universal truth in the same sense as ıe multiplication table is, so that whenever we find men ho really know what the doctrine of the rights of man we are bound to find men who recognize this doctrine s truth and act in accordance with it, in precisely the ame way as we may expect people who know the multiplication table to recognize it as truth and to act in accordance with it. He meant that the doctrine of the rights f man is a truth that can be known by reason anywhere nd everywhere in the world, and that democracy depends upon men's ability to know this truth and to live y it. When they do, liberty is safe—liberty for one and iberty for all—since all men are then secure in the rights o which the doctrine refers.

This truth, like the Ten Commandments, has a source. ts source is the Bible of which the American people once had considerable knowledge. This was due, in large part, o the persistence with which Christians taught its great principles as unfailing, universal, and reasonable truths. Christians must do this again. They can and they should e ready and eager to give a reason for the hope that is n them.

New York City William C. Kernan.

A Girl to Her Pastor*

THERE ARE NO WORDS that I can think of at a time like this to express the sympathy I feel for you. Jesus said, "Peace I leave with you," and He *has* given both you and your son peace. The war is over for Bob and he has found peace with his God. And you have peace of mind for the first time in a long while. There will be no more need to watch and wonder, listen and wait. Bob is safe.

It isn't because you are sorry for Bob that you grieve, because you know he has lost nothing and gained all. It s more that you have lost your son—and your loss is great.

Everything God does is for a purpose. We don't always understand, but perhaps God took Bob because this may be a long war with many losses such as yours. Some of them are going to be in your church, and these families that have a loss will turn to you, because you have gone before them bearing the same sorrow as theirs. How much more your comfort will mean to them! How much closer you will be brought together. The things that you say, God's words that you read, will not be empty words but tested words, tested by you, our minister and minister's wife.

You have already stood the test and borne the grief that at any time one of us may be asked to bear. You will be an example before us. Your faith and trust and courage will give us our faith and trust and courage.

Your work is just beginning, and your suffering is just beginning, because with every loss in our church, you, as our minister, will feel your loss again.

I was worried and in doubt at first because your duty of encouraging, cheering, and comforting us seemed impossible after your loss. Then I read Psalm 46 and I knew that you can and will go on. "With God, all things are possible."

* A pastor in Rock Island, Ill., recently lost a son in the armed forces. This letter was written by a young woman member of his congregation and addressed to the bereaved minister and his wife. It was read by him at a memorial service conducted for his own son.—Editor's Note.

The Future of the "Outlook"

MANY FRIENDS of the Conference and of the OUTLOOK have urged that two questions be answered definitely as soon as possible: Can we count on having Dr. Ryden continue as editor? Is there any possibility of reducing the subscription price?

The Executive Committee at its June meeting gave consideration to these questions, and named a sub-committee to work out plans for an increased circulation of the OUTLOOK.

We are happy to assure our readers that the Board of the Augustana Book Concern has graciously consented to have Dr. Ryden's services continued until March of 1944, leaving us also a ray of hope that the same arrangement might be continued if necessary. This answers the first question.

The decision relative to subscription price is that it be placed at $3.00 for a two-year subscription of twelve issues per year, and at $2.00 for a one-year subscription; the new rate is to become effective with the issue of January, 1944.

We call your attention to the fact that even when the present number of subscribers is doubled, this reduced price will not cover the cost of publication. But we are convinced that the OUTLOOK provides a very valuable contribution to the Conference and to Lutheranism in America; we do not want the cost of the paper to stand in the way of a greatly increased circulation. We look for many of our wide-awake laymen to become readers of the OUTLOOK. And we believe that adequate provision can be made to offset the financial loss involved.

Now, can we count on you to boost the OUTLOOK at every opportunity? Lend your copy to a friend, pastor or layman, and tell him that the above rate will apply to both renewals and new subscriptions. The publishing house of your Church will take your orders. Send them in promptly so that you receive the very first issue of the new year.

H. L. Yochum, President,
THE AMERICAN LUTHERAN CONFERENCE.

You have my sympathy, but more than anything else you have my prayers for courage and strength.

Bob would be proud to know that not only did he give his life for his country as many boys do, but perhaps through his death and the grief of his parents, our minister and his wife, he will ease the suffering of many other parents, wives and sweethearts in his church.

God bless you both,

J.....

Thoughts of a Secretary

IT IS a Friday afternoon, a few hours before the opening of the twenty-first annual convention of the Northwest Region of the Lutheran Student Association of America. It is something of a zero hour for a student secretary. Anticipations are about to be realized; but what the realization may be no one can say. For the moment life has entered one of those periods that might be characterized as an experience in determinism. The seedtime of planning is past—harvest will soon set in: one can only wait in prayer and trust that the crop will be good.

During this brief waiting period the student secretary submits to a discipline that not many are privileged to have. Most secretaries have an assignment with authority to proceed. But it is not so in our work with the Lutheran Student Association. The organization is independent and student controlled. It plans its own work and makes its own decisions. On the other hand, the Church has given the secretary a responsibility and looks to him to discharge much of it through the LSAA.

Under this cooperative arrangement of work, the secretary can never escape the fact that every convention will be heavily freighted with the possibility of organizational mistakes. And yet, if there were no such mistakes, the convention would be a failure by that much. A student conference is therefore in the peculiar classification of having its success measured, at least in part, by its failure. At one LSAA convention, a visitor sitting in on a business session characterized by some confusion, remarked, "Is this a sample of student ability in parliamentary procedure?" The question was answered with the observation, "Not a sample, but such confusion is not unusual. It is part of the confusion of growth. The student leader that bungled this afternoon will likely never again commit the same mistake."

Whatever the mistakes that may occur in the *procedures* of a student conference, the Spirit of God is not stymied by such. Many a Lutheran student testifies to new life and renewal mediated to him through what may have been received at an LSAA convention. Not long ago a newly-elected regional officer greeted a convention with the words, "I am happy to do anything that I can for LSAA." Back of those words lay a convention experience in which Christ had changed the confusion of her life to the peace which passeth understanding.

This fall LSAA area rallies and regional conventions have been held or will be held at the following points:

Maple Leaf Region at Saskatoon, Sask., Canada

Winnipeg Area of the Northwest Region at Winnipeg, Man., Canada

Michigan Area of Ohio Valley Region at Ann Arbor, Mich.

Ohio Area of Ohio Valley Region at Columbus, Ohio

Hub Region at Bloomington, Ill.

Iowa Area of Land o'Lakes Region at Forest City, Iowa

Land o' Lakes Region at Minneapolis, Minn.

Northwest Region at Moorhead, Minn.

Mid-west Region at Lincoln, Nebr.

Rocky Mountain Region at Boulder, Colo.

Idaho-Eastern Washington Area of Pacific Northwest Region at Pullman, Wash.

Seattle-Tacoma Area of Pacific Northwest Region at Seattle, Wash.

Oregon Area of Pacific Northwest Region at Corvallis, Ore.

Southeast Region (Atlantic Seaboard)—place not yet reported.

Other conferences will follow after the first of the year.

Fredrik A. Schiotz.

From College Windows

By Conrad Bergendoff, Ph.D.

ONE OF THE UNSOLVED PROBLEMS of our day which the Lutheran Church has not faced squarely is the problem of Church and State. Nor is the American formula of separation of Church and State a solution. To altogether too many Americans the theory justifies a practice of separating politics and religion, which is something quite different. Those who framed the American Constitution believed in God and did not intend to divorce statesmanship and churchmanship. Making the public school system of our country pagan does not guarantee religious liberty.

The truth is that there is a host of problems connected with our everyday life as citizens which must be studied carefully and calmly. *And the Church must study them.* We leave too many of these questions to the doubtful authority of men and women who have no interest in the Church, and we take their answers as final. When a man who has no religion makes statements about Church and State he has violated the principle of the separation of the two as much as does any churchman who speaks of these matters. Furthermore, all of us as citizens do take one or another attitude to religion. You simply cannot separate citizenship and religion.

The separation of Church and State means that the ganized Church cannot interfere in the domain of the ganized State, or vice versa. But Christians can and st take part in the affairs of State. Indeed they must e more part than they have done. The Christian faith uses no man from such participation. Christian higher ucation has as one of its purposes the training of Chris- n youth to leadership in government. This is a re- nsibility to which the Lutheran Church in America s not given clear and conscious expression.

The Conference Corner

By President H. L. Yochum

THERE'S A GLINT in your eye that bodes me no good, Dear Reader. But step over into our Confer- ce Corner and start swinging. Don't pull your punches.

Last time we met you listed "four fallacies" in the inking of many, especially laymen, regarding Lutheran ity. I want to challenge your line of argument. Along th most of our laymen and many of our pastors, I claim at your first fallacy really begs the question; that the cond is contrary to fact; that the third is impractical; d that the fourth is a straw man.

It appears that "four fallacies" are as unsatisfactory were "four freedoms." Let's take them one by one.

You branded as a fallacy the idea that "merely passing resolution can bring into being a unity that does not yet ist." The implication is that such unity does not yet ist, which is begging the question! It is my contention at the only thing which now impedes real unity is the lated recognition of the unity which already exists.

That really brings us to the second fallacy, of course. ut let me say in defense of my first statement that there e many who regard this whole matter of Lutheran unity consisting chiefly of official documents, theses, reso- tions. My contention is that only as pastors and mem- ers of our many congregations share the same doctrine, e same practice, the same spirit and attitude, can they me to real unity, both as a state or relationship and as recognition of the same.

We agree on that. My claim is that we have reached a age of such unity which warrants and demands official urch fellowship. You brand as a fallacy the belief that ufficient unity already exists and awaits only official cognition." That is no fallacy; that is a fact!

Now you are on the defensive, Dear Reader. How will ou prove your assertion?

All our Lutheran bodies accept the Augsburg Confes- on and Luther's Catechism, in which are stated the im- ortant doctrines distinctive of Lutheranism. All of them have a clear confessional paragraph of some sort in their constitutions. All of them have voiced their beliefs and spirit in their publications. The official records are open to inspection so far as practice is concerned. For the most part, all agree. The only real difference is the relative degree of insistence on details.

Which means that the real question is: What degree of complete agreement is necessary to Lutheran unity? To be more specific: must we agree on such matters as a definition of inspiration, of election, of the antichrist, of proper practice regarding membership in deistic societies, of right relationship with those not Lutheran? You feel that there is sufficient agreement on these and other points to constitute essential unity among all Lutherans, at least to the degree necessary for pulpit and altar fellowship?

I certainly do. Now look: when the constituent bodies of the American Lutheran Conference can cooperate with the United Lutheran Church in all the functions of the National Lutheran Council, I claim that the equivalent of official church fellowship is already in effect. We may try to make a distinction to save face, but that is really fellowship of the most practical nature. I would even risk saying that this is a more significant and satisfying fellowship than we have in the American Lutheran Conference!

Now you are sticking out your chin! You remember, of course, that the whole history of the National Lutheran Council records a meticulous concern to avoid exactly the implication which you have just expressed. There is no set of theses, no declaration of doctrine, as the basis of our cooperation in the functional activities of the Council. The formation of the Conference, on the other hand, was the result of exploratory meetings of representatives of the constituent bodies; doctrinal agreement was reached and given expression in statements and theses adopted by the respective bodies. The Conference has its Minneapolis Theses, a satisfactory basis for fellowship today among all Lutherans, in my humble opinion.

Well, I have so many good arguments to support my claim that we have a sufficient degree of unity to warrant official recognition; I need not argue at length on any one point. So without quibbling about the exact significance of our associations in the Council, I want next to call your attention to the fact that pastors and congregations of the synods in the American Lutheran Conference have for years practiced pulpit and altar fellowship with pastors and congregations of the United Lutheran Church. They have had no reason to discontinue this practice; they did not suffer official rebuke. Ergo?

Let's leave that phase of the subject for our next discussion. I have the idea that some of your friends and mine will be writing to us to voice their agreement or disagreement with some of our remarks. That ought to make interesting reading!

An Open Letter

To Eric A. Johnston, President of United States Chamber of Commerce

By L. C. Bundgaard
Withee, Wisconsin

PERHAPS I AM MISTAKEN about your concepts of man's place and his directing drives in that future world which you so enthusiastically and ably describe. Your address in Dallas, Texas, which I heard over the radio, and to some extent your address to Britons in the *Reader's Digest,* will undoubtedly make many people look forward in great anticipation to the many enjoyable articles which are to be at our disposal in the post-war world.

Somehow, I fail to share some of your optimism. In the first place, I know it will not be possible for me to enjoy some of the things you describe; I am not working in a war production factory and am still paying off debts accumulated as a result of some aftermaths of the last war. And, even if I had the money to buy all the gadgets you describe, I am not sure I would have the mentality and spirituality to enjoy them humanely.

You speak as if the inventions and improvements we have were of recent date; but is it not true that many of them can be traced back to World War I? The greater conveniences and marvels of transportation of the last decade have not made a new world; on the contrary it seems to me that these have merely become new weapons of destruction. We have invented gadgets to knock down other gadgets, and we seem to have failed to see that each war has brought into light the assumptions, the ideas, and ideals by which men have lived. We are enabled by them to see what these things have been and are.

Youth Moving Too Fast Already

So where is our progress? Right here in my own community, and I know of thousands of others like it, there is a large number of young people—boys and girls—who know of nothing to do in their leisure time but to get into a car, which they are still paying for, and to go to places that make them just a little more foolish than their parents and their education. These cars are not taking them to lecture halls, to public forums, to concerts, to community sings, to re-creative play, to explorations of the country-side, or to the church. On the contrary, they are taking most of them to the roadside country tavern and to commercialized amusements. Too many of these future citizens are not interested in character- and soul-building activities, and, as long as they are not, I am afraid they are not fit to own more fast-moving vehicles or airplanes.

As it is, America is fast moving out on Sunday mornings from the things that wise men have called a soul, and that leads me to ask the question which has been on my mind all the while: What is the place of man in all the material glories you predict? As far back as I know history, man has never been reproached for finding ingenious uses for his human skills; the Eternal is still standing by to see what we will call each new thing discovered in atoms and electrons. But I do know that man by his skill has often plowed head first into a calamity by leaving his potentialities as a man and God as a God out of it.

"In vain we build these glorious cities
If man unbuilded goes."

Do Not Have Sense of Solomon

You may, of course, reply that man is made by the ingenious uses of his talents, which is true if he is conscious of a Being beyond self. But, for the sake of the future man, I am afraid that we as a nation shall say: "The skill of my own hands has brought me all this wealth." With the accumulation of inventions upon us, most of us do not have Solomon's sense to ask for wisdom in the use of them. If the last 25 years have not taught us that "Life does not consist in the abundance of the things we possess," then we are still a menace to the future if we go on and eat of the tree of knowledge without a consideration of our predestined relationship.

Not very long ago, and not very far apart, two books were written here in America which are highly suggestive of the exile of man and God from the relation of things. Henry C. Link wrote his "Rediscovery of Man," and Dr. Alexis Carrell wrote "Man the Unknown." Perhaps I have misunderstood you, Mr. Johnston, but I almost held my breath when I heard you say in your Dallas address that "we have lost faith." Faith in what? Did you mean the kind of faith St. Paul spoke of when he said: "I can do all things in the Christ that makes me strong?" You did not say what you meant by faith, hence I am afraid you want to take us into that promised land which twice in twenty-five small years has proven so void, dark, and waste, because "the natural man" is such a fickle and selfish thing. Yes, I do want to enjoy the glories of the unseen in tangible tools of service, but I am afraid of the many who are not fit to enjoy them because we are educating them to be part of the machine they are making. Long ago a man said to his community: "If anyone of you is deficient in wisdom, let him ask God who gives generously to everyone and does not reproach one with it afterward, and He will give it to him."

What Is Source of Prosperity?

Your article in *Reader's Digest* (October 1943) was fine, but why did you not dare to say that both Britain and United States will have to find their relationship to

divine purposes before they can "be a good world"—based upon a healthy and prosperous whole, based upon healthy and prosperous parts." What is the source of health and prosperity? And what is "the basic truth" that you speak about? To me, mankind is linked with a basic truth which I can name—but you did not name it, and, until you and many others who speak for a nation do so, I shall be skeptical about your ability to build another target of destruction for a future technological super-man who knows of no relationship except those that belong to his biological make-up.

I see no future for a new world unless we learn, as D. R. Davies has put it in England, "In the depth of the divine Being is the Oneness of humanity." The era of a humanistic order has played its last card. Man will have to discover himself in the light of an eternal Voice, or he will go on blundering from worse to worse in his own skills.

The Church's Ministry in Wartime

By E. E. Flack, B.D., S.T.D.
Dean of Hamma Divinity School, Springfield, Ohio

GLOBAL WARFARE has wrought colossal changes in every area of life. In individual life it has meant increasing regimentation; in domestic life, disruption; in community, distortion; in economic, inflation; in political, corruption; and in the ethical and spiritual, demoralization. Many millions of men are now serving with armed forces at home and abroad. Great masses are working in war industries. Thousands of housewives are turning to public employment, leaving children in countless numbers to shift for themselves. People in general are striving to adjust themselves to food and commodity curtailments, travel restrictions, and the heavy monetary demands of war. Intemperance, gambling, vice, crime, delinquency and many other evils are flourishing under the disturbed conditions of the day.

To meet the wartime emergencies requires the service of various new and existing organizations, boards, and agencies. Vast federal, state, and community forces are functioning to offset social and economic maladjustments, and to enhance the war effort. Numerous free societies are likewise engaged in social action. The achievements of many enterprises in public service in these times are no less than marvelous.

Church Bears Heaviest Responsibility

But of all the forces operating in society to meet human need, the Church bears the heaviest responsibility, not because of its antiquity, organization, outward strength or prestige, but because of its unique character as the agency of God's Kingdom on earth. The Church alone has the Word and sacraments, the sole means of grace. It knows best the will of God for man as revealed in His Word. It senses most keenly the exceeding sinfulness of sin and the needs of society. It knows as none other the true Remedy for sin, Jesus Christ the Righteous. It envisages most perfectly the social order which God purposes for His people. And it provides the highest motivation for life and action, the love of Christ constraining men.

Probably in no other period in history has the Church faced a greater responsibility than now. Circumstances make the situation crucial. The ministry is threatened with curtailment by reason of the demands for chaplaincy service and the calling of prospective candidates to the colors. The membership of the Church is scattered and burdened under the pressure of war industry and service. The work of foreign missions is vitiated through the closing of fields, the cutting off of supplies, and the dangers of access; of home missions, through complex population movements, building priorities, and industrial demands; of inner missions likewise, through the intensification of practically all social evils. The demands made upon the Church today are enormous. Will it measure up under fire?

When Church Ceases to Witness

A glance at the European situation affords us a real warning. In Russia, for example, the Church for decades was dormant, dominated by a static system that failed to satisfy the needs of the suffering masses. The result was a radical turning to atheism. Under severe persecution the Church in that country was for a time all but obliterated. In Germany also, the rise of a new social and political philosophy caught the Church woefully unconcerned. Having failed to minister adequately to the needs of a nation humiliated and exhausted, it was compelled to harmonize its program with the rigid requirements of the Nazi regime. Statistics regarding the ministry afford insights into the situation. In 1932 there were more than seven thousand Protestant theological students in Germany. Three years later the number had dropped to around four thousand and by the time of the outbreak of war in 1939 it had decreased seventy-five per cent. By the autumn of 1941 the total number of students entering upon the study of theology in Germany was only thirty-nine. The University of Berlin, which ten years ago could boast of more than one thousand theological students, had at this time less than twenty. In some pro-

vinces as many as eighty-six per cent of the pastors were mobilized for war. Through the loss of so many ministers there has arisen all over Europe, a demand for the ministry of laymen, the putting into practical operation of the principle of the universal priesthood of believers. The Church is being tested anew as to the veracity and vitality of its message and ministry.

Among the Protestant denominations the Lutheran Church has been particularly under fire. For various reasons it has the highest responsibility of all. Not only is it suffering most severely, but it is also by its genius most ecumenical; it is never confessionally nationalistic. It is likewise most free from the spirit of revolution and most Scriptural in its approach to human problems. What an opportunity before world Lutheranism today!

Peculiar Position of American Lutheranism

But it is upon American Lutheranism that the burden rests heaviest. Free from the shackles of war-ridden Europe with its State-Church relations and vicious social philosophies, the Lutheran Church in America enjoys the blessings of liberty and an abundance of resources. It has preserved the heritage of the gospel and the Reformation deep and clear in its life-stream amidst the shallow and bemuddled movements of the denominations. And in spite of its historic, nationalistic, linguistic, and geographic divisions, it has a fundamental and free, Scriptural and confessional faith that gives assurance of a true type of unity. Furthermore, it has an historic testimony to bear in these times to the realities of sin and grace, the relations of Church and State, and the character of the Kingdom of God.

How can the Lutheran bodies in America measure up to the demand of the hour to provide a common social impact and action toward world peace and reconstruction? They can and must do so not by delving into definitions and arguing abstractions, as Lutherans have been in the habit of doing, but by examining motivations, mingling methods, and fostering fellowship.

Strategic Area of Local Congregation

In what area can the Church do its most effective work today? In the area of the local congregation, which enjoys a peculiar primacy, supremacy, and autonomy. It is here that the Church faces potentially all social problems and receives through the gospel the grace of action to met them. In this center is generated by the Holy Spirit, operating in and through the Word, life, light and power to carry on the work of Christian education, home, inner and foreign missions, and all other services to society.

The Church has no more important function in peace or in war than that of preaching the gospel and administering the sacraments. Preaching in wartime is an exacting discipline, not because of any pressure of patriotism or limitations on freedom of speech, but because of the clash with demonic forces and the outburst of iniquity which only the cross can ultimately conquer. Though men call it foolishness, the preaching of the cross is God's approach to a world steeped in sin. Without the cross, preaching is preposterous; without consecration, it is presumptuous. Luther's emblem of a black cross on a bleeding heart bears re-emphasis today. It is only as men see sin in themselves and in the world in the light of the One "made to be sin who knew no sin" that they manifest the individual and corporate penitence essential for peace. To be effective, preaching must be penetrating and prophetic, poignant and personal. It must make clear to men of differing minds the whole counsel of God as it centers in Jesus Christ. Common people are hungering for theology, not the abstractions of a dead orthodoxy, nor the theories of any modern philosophy of history, but a living dynamic faith that can meet every demand of human experience.

In the public ministry of Word and sacrament lie peculiar possibilities of peril or of power; of peril, if perverted to serve political purposes, as is often the case when "preachers present arms"; of power, if it preserves and applies the gospel in all its depth and purity. Herein lies the secret of the Church's singular service in peace or in war—to make its ministry so dynamic and emphatic that it brings people to a piercing penitence and a consuming faith and sends them forth to their daily tasks filled with the Spirit, strengthened in mind and heart and impelled by serving love and a passion for souls. This is the primary process in making Christian people the salt and light essential to the seasoning and preservation of society.

Emphasis on Teaching Ministry

The Church has also a teaching ministry to fulfill in these times. And how great are the handicaps? Parish education has suffered tremendously through the loss of leadership on the part of youth called into the country service; higher education likewise, through rapidly diminishing enrollments in college, financial reverses, and the scattering of faculty forces carefully built up through the years.

What effect the use of the facilities of institutions of higher learning by the government in its army and navy training program will have on higher education no one can fully foresee. It is bound to bring catastrophic changes in every situation involved. But in spite of these developments, the Church can and must meet the challenge not only to provide an effective program of instruction today in the midst of the complexities and limitations of war, but also to prepare for the changed cultural conditions of the post-war period, when millions of young people will be released for belated or advanced training. The claims of Christian culture are indeed paramount, particularly in such times as these when men are laboring under the impact of colossal political upheavals, crass materialism, and intense social animosities. The Church is called upon to build up and undergird the moral and spiritual life of people at all age levels by inculcating

mind and heart the fundamental truths of Christian faith and action. This is the enormous task confronting Christian education today.

Stressing Pastoral Ministry

Another ministry of the Church of fundamental importance is the pastoral ministry, the ministry of *Seelsorge*. To meet the personal needs of men and women in every parish who are living under the stress of war conditions, the millions uprooted from their accustomed places of residence, many of whom are existing in trailers or other makeshift quarters, and the distressed multitudes everywhere—is a gigantic task for the Christian ministry.

Although provision has been made for army and navy chaplains, camp pastors and service centers in various localities, the burden of responsibility rests upon the local congregation to minister to individuals in their moral and spiritual needs. The boys in the service, the laborers in factory and field, women under ceaseless toil, war brides in their loneliness, children exposed to the evils of delinquency, the infirm and the unfortunate—all need added attention during these days of storm and stress.

Among the concrete methods suggested to meet the situation are: the employment of the techniques of pastoral counseling, the intensification of the service of all parish auxiliaries, the careful checking of all members both resident and non-resident, the canvassing of communities in programs of visitation evangelism, and cooperation with community agencies engaged in welfare work and social action, provided no compromise of Christian principle is involved.

Opportunities for Vital Service

The Church's ministry is indeed manifold. It is a ministry of worship and stewardship, teaching and testimony, evangelism and mercy, visitation and intercession, commendation and condemnation. All these ministries it fulfills primarily through a parish program that is sufficiently adaptable to satisfy the rapidly changing needs.

Leading out from the parish the Church functions through conferences, synods, general bodies, and the larger relationships. Upon these more outward connections war places new obligations, such as the necessity of making common provision for soldiers' and sailors' welfare, the relief of refugees, a service to prisoners of war, the management of orphaned missions, and the preparation for peace and post-war reconstruction. All this demands a reappraisal of church relations.

Briefly, if the Lutheran bodies in this country fail to realize the possibilities of closer co-operative action, to capitalize upon the inner unity which they already possess by virtue of their common faith and confession, and to vitalize their testimony in these times, they will be doomed to mediocrity among the denominations of America.

Lutherans, awake! This is a day for action!

The Fight to Save a Continent

By S. J. Sebelius, B.D., D.D.
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TEN YEARS AGO (1933) I spent Holy Week in Manhattan, Kansas. One day the sky darkened suddenly and the air was filled with dust coming from the far west. That was my first view and experience of a dust-storm.

During a similar dust-storm a year or two later, a Nebraska farmer sat on his front porch looking straight ahead. A neighbor walking by asked, "What are you doing?" To which he replied: "I'm watching the Kansas farms flying by." And so it was. We recall this tragic phenomenon of nature in our country a decade ago. Perhaps the danger is not yet past, and perhaps we need to fortify ourselves with greater determination against a recurrence of the calamity. But what is even more urgent is that we consider whether our country may not be facing a more tragic experience on a higher level of life, and that we take care to safeguard in the most effective way that life which is so essential to the continued existence and welfare of our country.

America the Beautiful, Thy Glory Fading?

The possibility of our land and country facing destruction is very real.

Let us consider for a moment the physical aspect of the case without entering into much detail. The possibility, as we know, is in the way of becoming a terrible reality. In his book, *Rich Land Poor Land,* Stuart Chase says:

"Kansas farms are blowing through Nebraska at an accelerating rate. In the spring of 1934 the farms of the 'Dust Bowl,' which includes Western Oklahoma, Western Kansas, Eastern Colorado, the panhandle of Texas, and parts of Wyoming, blew clear out into the Atlantic Ocean, 2,000 miles away."

"On a single day 300 million tons of rich top soil was lifted from the Great Plains, never to return, and planted in places where it would spread the maximum of damage and discomfort. Authentic deserts and sand dunes were laid down. People began to die of pneumonia. More than nine million acres of good land had been virtually de-

stroyed by wind erosion, and serious damage is reported on nearly 80 million acres." (p. 38).

While spending a month in Canada during the summer of 1935 I had opportunity to witness the effects of dust storms in the southern part of Saskatchewan—high ridges of dust and sand piled up along miles of fence and spreading far out into the fields.

A Nation's Higher Life

What we have witnessed in respect to the disturbances and displacements in the physical contours of our land teaches a parable of what is taking place morally and spiritually in the United States today. The powers of darkness are apparently bent on transforming America the beautiful into a veritable desert and wilderness of the human spirit. The situation is serious.

The alarm over the situation is felt not only in Christian circles, but by American educators and leaders in increasing numbers.

Let me mention three points in our higher life which are endangered and disturbed:

I. *Our Homes.*

The homes in America may be likened to the great forests, the living timberlands of faith. Of the righteous man it is said: "He shall be like a tree planted by the streams of water," drawing nourishment from that element.

And in another Psalm it is said: "The righteous shall flourish like the palm tree and shall grow like a cedar in Lebanon." Here the forests of cedar stand guard over the head-waters of the Jordan River—originating as that river does high up in the mountains north of Galilee, even as the headwaters of the Mississippi River have their cradle in the woodlands near Lake Itasca. The cradle of the Jordan River and of the Mississippi River is not a dust-bowl nor a desert, but a rich forest area. And these rivers run forth to enrich and bless the plains and valleys through which they flow. Hence, I think of the homes—the Christian homes—as the sheltered fountains from which streams of living water, wholesome influence and power, flow to the nation.

Like the great forests of America, our homes also are threatened with destruction. How then expect streams of living water, streams of faith and pure love, to flow from areas (homes) that have been pillaged and devastated by the axe of anti-Christian influences, and by the consuming fires of sinful lusts and passions, by modern views of marriage and love.

The war, too, is a factor in the disruption of the home right here in America as elsewhere. Parents in many cases are engaged in defense work and home life is suspended for the duration. The children are left to shift for themselves, or perhaps they slip into the soul-ruining treadmill of child labor. A great deal is, of course, written on this particular subject—youth delinquency and war—these days. Thus Prof. Thorsten Sellin of the University of Pennsylvania contributes a valuable article on Child Delinquency in the September issue (1943) of the annals of the American Academy of Political and Social Science—a comparative study of such delinquency in Germany during World War I and the situation in America today.

In the issue of October 20 of *The Christian Century*, Alice Scott Nutt, confining herself to our own country, discussed the subject of "Juvenile Delinquency and the War." Speaking of war pressures on children, she says: "Indications of an increase in juvenile delinquency as a result of war conditions are not a matter for surprise. All behavior is a response to inner urges and external pressures. Delinquency, which is but one aspect of behavior, has its roots in emotional maladjustments that are fostered and intensified by environmental handicaps. Children need love, personal and family security, and orderly community life if they are to have a healthy emotional development."

But, as already indicated, there are other factors than war and the influence of war that break down the home. And the ones who suffer most from such tragedy are children and youth connected with these homes. As Dr. T. Earl Sullenger, Professor of Sociology in the Municipal University of Omaha, explains in his book, *Social Determinants in Juvenile Delinquency* (1936), "Many studies of the family life of delinquent children have revealed a high percentage of immoral backgrounds and delinquency within the immediate family. In Chicago in 1903-4 out of 584 boys who appeared in the courts, 107 had habitual drunkenness in their families. Of 157 girls in the Illinois State Training School, 31 were daughters of drunken fathers, 10 had drunken mothers, and 12 were from families in which other members than parents were vicious or criminal. Healy and Bronner found that 20 to 30 per cent of the homes from which 4,000 cases came were cursed with alcoholism, immorality, or crime. Parents as such, become guides and leaders for the next generation of adults." (p. 19.)

On the other hand, it is interesting to note the relation between Church and delinquency. The Delinquency Committee of the White House Conference (1932) found that 37 per cent of 2,191 delinquent children reported that they had no church connections. Twenty-six per cent attended church or Sunday school irregularly, and 27 per cent attended regularly. Church connection was not reported in 10 per cent of cases. Sixty-three per cent of the cases, therefore, either had no church affiliation or attended irregularly."

The churches could certainly do a great deal more than they are doing in preventing delinquency and crime. The author of another important and more recent book on *Delinquency Control* (Harper Bros., 1941) Lowell Juliard Carr, Associate Professor of Sociology and Director of Michigan Child Guidance Institute, University of Michigan, asks the question, "What about the Churches?" and discusses in a very stimulating and critical way what some representative churches are doing in this field, and offers some good suggestions for a constructive program of effective work. (pp. 369-381).

"As a Man Thinketh"

The second area in our higher life that suffers disturbance and damage is

II. *Our Thought Life.*

Dust-storms have wrought havoc with our western farms; have robbed us of millions of acres of precious top-soil.

There are corresponding dust-storms that work havoc with the human mind and spirit. The thought-world of millions of people in America is subjected to a multiform process of disintegration, a belaboring of the human spirit on the part of secularism, religious fanaticism, and other forces until all that remains is an arid desert of rationalism, or of spiritual bankruptcy, or disillusionment, following upon emotionalism in religion.

Consider, for instance, the effects of utilitarian education upon the minds of the rising generation, that sort of philosophy which is only interested in bread and butter. This applies perhaps more definitely to the city than to country. Mark Dawber contends that at least in the past the philosophy of the rural home has not been utilitarian. He says:

"The farm is not primarily a place to make money, but a place to live. Its equilibrium of economic, social, and religious forces must not be at the mercy of unruly profit serving forces."—Such forces are at work in industrialized agriculture, in share-cropping, etc., and have received added impetus by the sordid money-making opportunities of war.

Is the Church Slipping?

A third area of the higher life that has suffered damage spiritually is

III. *The Church Itself.*

Its losses in membership is like a soil erosion, symbolic of a two-fold destructive activity.

From within—the false teachings and principles of preachers who compromise Christianity and play the part of fifth columnists in the Church. They preach humanism or philosophy instead of the gospel. They preach Christianity as a problem, not as a solution.

From without—the inroads of the world in the form of pleasure-seeking and of organized unbelief, which steal thousands of members from the Church.

Then there are the economic changes. The urban church has suffered more because of the first named factors, the rural more because of the latter. In numbers the rural churches have decreased at a fearful rate during the last 10 or 15 years—about 1,000 for the whole country and about 300 for the state of Iowa alone. But that does not mean that the farm population is on the decline; on the contrary, it is on the increase, running far ahead of the city. The city, however, is drawing heavily on the rural area. Mr. Dawber has estimated that only two-fifths of the children born in rural areas remain there. This means that three-fifths of the children born in rural areas later migrate to the cities. If the country has laid a solid and sound foundation of faith through teaching and preaching in the lives of the three-fifths who are moving to the city, it will mean a moral gain to the city and to the nation. How important, therefore, that the rural churches be strengthened and encouraged!

On the Path to Victory

This brings us to the second main part of our discussion—What to do about it? or What is the fight that the Church must carry on in order to save America? What can the Church do to help safeguard the freedoms for which the armed forces of the United States are fighting at the present time? A military victory we want and hope to secure, but without a spiritual victory through God the precious heritage of freedom transmitted to us from our fathers will have been lost. America has, rightly understood, both a body and a soul to save or lose; For what doth it profit a man (a nation) to gain the whole world, and forfeit his life?

Since the space allotted for my presentation is nearly used up, I shall have to speak briefly and hardly more than indicate the general objectives of the Church's conquest program.

First, we must win back as much as possible of what has been lost. The Parable of the Lost Sheep reflects the attitude of Jesus in this matter. The exertion, the sacrifice, must be made on behalf of those who have strayed away from the fold. We may think of the faith impoverished intelligentsia or the pleasure-jaded members of high society and of the efforts that have been made by men like Frank Buchmann and S. M. Shoemaker to revive the dying or dead faith of such people, or we may consider the down and outs who may drift into a rescue mission like the famous Pacific Garden Mission in Chicago, or the Water Street Mission in New York. (Read Carl F. H. Henry's new fascinating story of the Pacific Garden Mission, *A Doorway to Heaven.* Midway between this upper ten and the lower five there is an area of humanity, representing the thousands dropping out of the churches every year. Our responsibility for them does not end with the act of erasing their names from the church record.

Where Would You Find a Runaway Horse?

Secondly, we must keep what we have. This entails no small effort in our day. Mere organization cannot hold the members of a church together. The faithful administration of Word and sacrament will do that. Christ and the gospel with a good church leadership will do it.

At a conference in Chicago of the American Association of Theological Schools I heard Dr. Timothy Stone tell a story about a horse that had run away. Where was he to be found? Somebody had seen the horse standing by a large stone. But a fellow in town whose I-Q wasn't so high but who did have some good horse-sense about horse-nature found the horse. Asked how he had done it, he replied that he figured out that the horse would not remain near the big stone very long, but go in search of

food which was to be found down near the pond. The moral is clear.

Thirdly, we must win new territory, to study the unbroken soil, to turn to neglected fields, and as already indicated, these fields are vast and numerous in America the Beautiful. I might refer to Dr. A. D. Mattson's recent study of the rural church situation, and explain that this study was sponsored by the Home Mission Board of the Augustana Synod. Evidently the Board is planning an invasion of new territory, both rural and urban, in the near future. We must chase out the devil from territory he has occupied all too long.

A Few Suggestions

In conclusion, something should be said about the means and methods which the Church has to use in her fight to save a continent. We can merely offer a few suggestions at this time.

In the first place, the Church must be willing to take the measure of the world in terms of realism, look at it through the eyes of both faith and practical reason, and deal with it on the level where it is found, in the hope of bringing it under the power of the gospel, to the end that souls may be saved and social conditions improved. This also implies that the Church must try hard to understand and sympathize with the various groups and conditions of men—the worker, the farmer, the employer, and, shall we add, also with the millions of men, whatever their former status of life may have been, who will presently be returning home from the war. How can the Church serve and guide each and all of them according to their several needs?

A Christian education which stresses not only a life to come, but helps the pupils—children, youth, and adults—to live a Christian life here and now, is assuredly imperative.

There will also be a large place for church evangelism with an approach that will attract and not repel those whom it purposes to reach. Archbishop William Temple has some helpful suggestions on this point in his essays on Modern Evangelism.

Naturally, the program of home missions must be stressed with every ounce of energy and intelligence of planning. This applies also to the work of Christian higher education. An educated clergy and an educated laity, filled with active loyalty to Christ and His Church are needed to lead His mighty army onward to victory.

But time is up and I must quit, though much more could be said. Let someone else say it, and let action follow words, or the Church will lose the fight to save America.

The Fate of the Word in the Modern World

By O. H. Pannkoke, D.D.
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"WE WHO HAVE THE WORD." In this statement Luther embraces the depth and the extent of the Reformation faith. It is the faith in and of the Word. With an unexcelled power of expression, he distinguishes the faith of the Word from the faith in the splendors and powers of an external and visible institution, *ecclesia abscondita, latent sancti.* The Church is hidden, the saints are concealed. With the same power of expression he calls it "the great sin" to "seek God by natural speculation." Only the Word can reveal God to those who believe.

The Ministry of the Word is *the* and the *whole* task of the Lutheran Church. If it loses the Word or if the Word loses power in life, its mission is at an end.

We are living in a revolutionary period of history. Old values are disappearing. New ideals are taking their place. We need to be concerned about the *Fate of the Word in the Modern World.*

Trend toward Secular Salvation

On the surface, the outlook for the Word is not good. The Beveridge Report in England and the report of the National Resources Planning Board in the United States—both on social security—illustrate the revolutionary changes going on in our society. They show the direction in which we will move after the war—more secular salvation. They show the vision and courage as well as the intense intellectual effort which is planning this new Utopia.

Behind this program stand two gigantic forces, stripping for action. The one is industry. Industry has expanded during the war. It has developed new machines to increase production. It has made many inventions which may add to the convenience and comfort of peacetime living. Enforced savings and curtailed buying, as well as reconstruction needs in every part of the world are creating a boom market difficult to over estimate. Concentration on material production to the exclusion of other interests and values with as much social concern as necessary—this is the program of industry after the war.

The rising masses are the other force behind the renewed advance of the ideal of secular salvation. We have entered, as has been well said, the century of the common man. The privileged classes of the 19th century have largely disappeared and lost their power. The masses

have developed self-reliance. They have become organized. In a struggle of nearly a century, they have won victory after victory and become a decisive force in industrial states. Their ideal is to share in the good things of life. They are putting their full power behind the after-war ideal of secular salvation.

A curious light is shed on this development by the enthusiastic reception accorded Wendell Willkie's *One World* among the backward peoples of the globe whom he visited on his trip. In this book Willkie becomes the 20th century apostle to the gentiles for the gospel of machine production. He prophesies a new era for Africa and Asia if only they will adopt the industrialism of the western world. While the great Christian foreign mission empire is disintegrating, heathen races are responding with fervor to the gospel of secular salvation preached by Willkie.

Three Controlling Forces in Post-War World

Capitalistic industry, the rising power of the masses, and the hope of secular salvation promise to be the three controlling forces in the post-war world. Behind these, and serving them, will be arrayed science, education, and the State. On the surface we are facing another period of low ebb for spiritual values and a flood tide of materialism.

This conclusion is little affected by sporadic evidences of a returning respect for religion. Freud spoke of religion as the great illusion. Present day psychologists recognize its therapeutic values in personality disintegration and speak of a Return to Religion. The same change may be observed among sociologists. The chaplains in this war enjoy a position of far greater dignity and respect than in the last and the Office of Civilian Defense recognizes the morale building power of the Churches. Such appreciations do not acknowledge the absolute and supreme truth and value of religion in life. They do not honor the one true God. They rather make religion the errand boy of secular purposes and demonstrate its loss of dignity. The stream of modern life is secular and not religious, and practical materialism apparently will again reach high tide after this war. The Church is still being crushed by the contempt of the intelligentsia, by the indifference or hatred of the masses fighting for a place in the sun, and by the pagan motives and outlook of our industrial society.

This may be, and undoubtedly is, the surface picture. Under the surface there are powerful cross currents which suggest the belief that the mechanization and materialization of life in a scientific industrial civilization may be reaching their end. The belief is growing that humanity is again standing at a turning point in history, that it is breaking with the past, and that it is striking out in new directions.

Witnessing End of an Age?

It was generally believed during the first World War that the old order would continue after the peace. However, for a number of years before the present war, thoughtful observers maintained that the world is passing through a great revolution such as marked the end of the Greco-Roman period or the Middle Ages. In fact, Hiuinzinga, the Dutch historian, believes that this revolution goes deeper than the one which ushered in the Middle Ages or the Modern Period. In those revolutions religion was not involved. It remained as the great rallying center to sustain men's hopes. Now, the validity as well as the value of religion is called into question and denied.

The answer to three questions may help us to understand this revolution of civilization and culture more fully. What are its outer aspects? What are its inner aspects? What are its most significant characteristics?

The great world conflict, which began in 1914 and which some say may continue for a generation, is two dimensional. It is a horizontal conflict between races, nations, and cultures seeking room to live, seeking raw materials and markets, seeking freedom and self-expression, seeking security. At the same time it is a social revolution in every nation, in which the masses are seeking to socialize the State, to curb private property, and to gain a larger share in the national income. Not only is this conflict shifting the centers of power in the world as a whole; it is shifting them in every nation, and it is creating problems of adjustment which may not be fully settled for decades. Internationally, the Christian foreign mission enterprise has suffered irreparable harm. Nationally, the middle class, the source of the Church's strength, has in many countries disappeared; in others, it has been impoverished and rendered impotent.

Unsolved Problems of Industrial Revolution

The reasons for this two-dimensional world revolution are that the 19th century distribution of power and the liberal economics and the liberal State have failed to meet the conditions created by super production in the 20th. In the 19th century industry was confined to Europe and the United States. In the 20th century the industrial revolution came to Asia and to South America. It made Russia a great modern industrial nation, and it promises to do the same for India and for China. In the 19th century business enterprises were small and competitive. In the 20th they have become great international world powers able to challenge any interference. Over against this industrial expansion the masses have achieved power and are able to enforce their demands for a fair share in the world's wealth. Until the 20th century develops institutions to control these new forces, it will suffer from national and international upheavals. While on the surface it appears that we will see a period of great material expansion, there are serious difficulties in the way which may further undermine faith in material progress.

The inner aspects of the world revolution are even more serious than the outer. They concern the foundations of life, its essential values and purposes.

Kant raised three questions and said they are the most important questions in life: What can we know? What

can we hope? What can we do? It is the very heart of the present cultural crisis that the answer to each of these questions has been lost.

What Can We Know?

What can we know? The answer of the 19th and early 20th century was clear and definite. By the application of the scientific method, eventually we will know the final riddle of the universe. Today that answer appears naive and ridiculous.

The mechanical conception of the world on which it was based has been largely given up because of the discovery of indeterminism in the atom. The law of cause and effect becomes probability. The uniformity of nature, which is the very foundation of the scientific method, is shown to be an assumption, and the uniformities which the scientist discovers are found to be imposed on nature, while nature in fact is individual. The whole vast scientific enterprise is not a steady progress toward the discovery of nature's final secrets. It is a selective process behind which lies the infinite unknown. In fact, the picture which science makes of reality is only a convenient abstraction which bears no similarity to the world as it is. It may, and it does, serve the purpose of science, and that is all. In the social sciences the direction is to get rid of the method of the physical sciences, introduced a generation ago. Not only has faith in the scientific method declined, but the concept of truth itself has become questionable. The historical method, which has become so prominent, makes all phenomena relative to a historical setting. This applies to social and economic institutions as well as to morals and religion. The same relativity results from the psychological approach to customs, morals, and religion. They become expressions of subjective desires and adjustments. In fact, modern psychology considers thinking itself to be a function of the organism and not an objective, rational activity. Thinking is guided by the desires and the emotions. It is not strange that irrationalism has come into power, that reason is at a discount, and that propaganda has become the great influence in modern life. Truth has been banished. Lying and deceit are enthroned. No culture can endure on such a foundation.

What Can We Hope?

Kant's second question is: What can we hope? The answer of the 19th and early 20th century to this question too was clear and definite. It was a Utopia through science and industry, growing individual and social intelligence, the conquest of poverty, the disappearance of war, the ideal State, and the ideal society. That was the alluring picture presented in the pseudo-scientific novels of H. G. Wells.

The promise was glowing, but the fulfillment is tragic: the shock of the first World War, the hectic after-war decade, the world-wide depression, the second super World War, the growing fear, and the loss of hope of mastering the maladjustments created now within a generation. Previous generations were sustained during periods of disintegration by the faith in a friendly universe and a divine Providence which eventually would overcome the forces of evil. That faith has been taken away from the present generation. This generation faces darkness and disillusionment alone, without God. No culture can endure on such a foundation.

What Can We Do?

Kant's third and final question is: What can we do? The answer of the 19th and early 20th century to this question too was clear and definite. In fact, we had the answer to this question ready as soon as the first World War was ended. "Back to normalcy." That was the answer in the past. It isn't the answer today.

In every country in Europe, except England, Norway, Sweden, Denmark and Russia, there will likely be bloody revolutions and dictatorship. There will be revolutions in Asia. There will be no revolution in our country, but politically, economically, and socially the future is uncertain and will not be like the past. Moreover, a generation of trouble and strife has undermined the agencies of social control.

More disturbing than the chaos which will likely follow the war is the loss of the old moral and religious guides. In past calamities of the western world, these served to keep men steady at their tasks until the skies had cleared again. Very largely they have disappeared. This generation is facing chaos with moral and spiritual bankruptcy. No culture can endure on such a foundation.

These are the inner, the cultural aspects of the present world-wide revolution. It remains for us to point to some salient characteristics not touched upon before.

Revolt Against Mechanization of Life

In direct contradiction to the incredible expansion of invention and industry through war pressure, stands the revolt against the mechanization of life through the machine. This revolt has gone farther in Europe perhaps than in the United States, because Europe suffered more after the last war than we. In fact, Europe called the dominance of life by the machine "Americanism," and assailed it unsparingly. During the depression, however, in our country too there developed a strong reaction against the all engulfing materialism of mass production.

A part of this revolt against mechanism has been the effort to recover values and standards and a unifying purpose in life. The liberal movement of the 19th century not only fought for the steady emancipation of the individual; it was a corroding acid for the ideals of the past. It was skeptic at heart. It is now apparent that its skepticism and its individualism have destroyed the very foundation of culture and of ordered social life, namely, moral standards, a sense of community, a great sustaining and uniting ideal.

What Is Outlook for the Word?

The picture presented by world society is not a settled, simple, and hopeful picture. It will not be that for a generation at least. The traditions, customs, standards, pro-

gram, and ideals in the political, economic, social, intellectual, and religious spheres by which men lived in the past are in a process of dissolution. A long, painful, and costly period of trial and error is ahead until a new order will be achieved. Even a revolutionary transition period like the present requires time during which the old decays and the new is born. *What is the place and the outlook for the Word in this period?*

"The Church is hidden, the saints are concealed." The Word at work, saving men, can never be seen or its power weighed. Only as it becomes part of the world in the form of religion and of the visible Church is it possible to estimate its place and future in life. But in the very process of becoming visible, the Word inevitably loses its purity and becomes enmeshed in the world.

Church Irrelevant, Impotent, Confused

Three phrases characterize the Church today: irrelevant to the purposes for which men live, impotent against the forces of secularism, confused as to its mission and program.

The Church and religion have become irrelevant to the purposes for which modern men live. In fact, secular culture has moved so far away from religion that the assumptions of Christianity have become unintelligible.

During the confessional controversies of the Reformation Age, Calvin could say of belief in God, *extra controversiam ponimus* (It is not in controversy). Today, for ever-growing masses, Nietzsche's statement is true, "God is dead." Even for those who still cling to God, He is neither the transcendent and controlling center of the universe nor the overshadowing reality of life. Science and the machine control the fate of man today, and competitive industry creates his motives and his moral standards. Religion, especially a religion which considers the world a vale of tears, has become irrelevant.

Religion and the Church have become impotent against the forces of secularism. For a century Christianity has been steadily forced to retreat from the center to the periphery of life. Secular viewpoints, interests, and programs have taken its place in the home, in the school, in business and industry, in social welfare, in government, and in the work and play of mankind. During this generation, atheism has become a mighty organized force, backed by powerful governments, successfully opposing religion in every part of the world. Secularism today has reached the foreign mission fields through the expanding forces of industrialism as well as through an anti-religious propaganda. The record of religion and of the Church for a hundred years has been a record of defeat and of retreat.

Amid these storms which are rocking the world at its foundations, the Church and religion have been uncertain and confused as to their mission and their program. In part, they failed and they still fail to see the seriousness of the situation. In part, they sought refuge in an uncompromising if not belligerent stand on human tradition. In part, they sacrificed Christian essentials to become acceptable to secular ideals and beliefs. Today they realize that the end-goal of secularism is either agnosticism or a militant atheism. It has no room for any religion. In part, they tried to compensate for the declining power of religion by impressive power programs and propaganda methods, blind to the fact that they were betraying the Word to the world. Cyprian said, when the storms began to break over the Roman Empire, *Mundus senescit,* (The world is getting old). One gains this feeling about the Church and organized religion facing the storms of world revolution today, the creeping paralysis, the growing futility of declining old age, the lack of incisive insight, of decisive action, of abounding faith when years of hope stretch out into the distant future.

An Hour of Decision for Church

It is an hour of decision for the Word, and for the Church and organized religion, which are the stewards of the Word. It is an hour of decision in a special sense for the Lutheran Church of America. The Lutheran Church of America, as a foreign Church until a generation ago, has been protected from the inroads of secularism. For a generation it has steadily advanced toward unity. It has developed its inner organization to meet the complexities of urban life. It has become powerful. Today it faces the responsibility for the preservation of world Lutheranism.

Whether the Church and religion will regain lost territory and lost influence, whether the Lutheran Church of America will meet its world responsibility depends entirely on the depth and fullness with which they rediscover the Word and preach it to a generation in search of faith.

Great Spiritual Awakening Is Not Coming

It is not true that a great spiritual awakening is coming. It is not true, as someone said, that this will be the century of the Church. It is not true, as Bavink wrote some years ago, that the natural sciences are on the way to God, nor do men accept Christianity when some scientist permits religion to exist.

Among the masses, the forces of secularism are in full power. Secularism still controls education, social welfare, industry, and the State. The anti-Christian culture of secularism, with its Epicurean ethic and its faith in Utopias, still holds captive the imagination of mankind.

But—Foundations of Secularism Are Cracking

But—this is also true. The cracks in the foundations of secularism which began to appear at the turn of the century have steadily widened until it is clear today that secularism eventually must collapse. Here lies the hope, the promises, and the challenge of the present hour for the Word and for those to whom it is entrusted.

The hope and the promise will be fulfilled, the challenge will be met, as we rediscover the depth and the fullness of the meaning of the Word. This is an hour in which we must face and become clear about fundamentals.

In succeeding articles we will discuss: The Living Word, The Place of the Word in the Mental and Spiritual Life of Modern Man, The Word in the Stream of History and of Life, and How Does the Word Reach Men?

VIEWING *the* BOOKS

THE GOD OF THE BIBLE AND OTHER GODS by Paul E. Kretzmann. Concordia Publishing House. 195 pp. $1.50.

THE TITLE accurately describes the book. In chapters of about twenty-five pages each Dr. Kretzmann takes up pagan religions, the religions of India, Buddhism, the religions of China, the religions of Japan, Mohammedanism, Judaism, and then in the last chapter the God of the Bible. I was struck by the order of the chapters, having recently reviewed Dr. Soper's *The Philosophy of the Christian World Mission* (see October *Lutheran Outlook*, p. 246, in one section of which the question is asked, "Why take the Gospel to Animists? to Hindus? to Buddhists? to Confucianists and Taoists? to Shintoists? to Moslems? to Jews?" For two books to appear within a few weeks of each other (so that neither author could have known of the other's work) and follow exactly the same order in presenting eight or nine religions, seems a remarkable coincidence.

Dr. Kretzmann holds to the Father Schmidt-Dr. Zwemer thesis—as we would expect him to do—that religions have not developed from lower concepts to higher, but have rather degenerated from an original knowledge of God of a high order to various more or less degrading and unintelligent forms. The chapters of the book naturally are not long enough to give a thorough consideration to the different religions; but for a ready reference work to give one a cursory acquaintance with the main features of the various faiths, it should be a good book to have in the library. J. A. Dell.

RETURN TO CHRISTIANITY by Nels F. S. Ferre. Harper and Brothers, New York. 76 pp. Price, $1.00.

Through his previous theological works, Dr. Ferre has become known to us as a constructive and solid theologian from whom we can expect clear thinking and luminous insights on the classic Christian doctrines. From Anders Nygren in Sweden he has learned that the essence of Christianity is to be found in the "agape" of God, the self-giving concern of the Eternal as revealed in Christ.

In this little volume, Ferre is speaking to the thoughtful layman rather than the academic scholar, to suggest how essential Christianity must be interpreted in today's world and in the expression of the faith both of the individual and the Church. Ours is a seeking age that has lost its moorings religiously. Medieval theology is not the answer to our needs. Its literalism and dogmatism, unrelated to the life of modern man has too often been the conservator of the status quo rather than the challenge to see life in the light of God's real nature. Neither is modernism the answer. It is not sufficiently religious, overly intellectualistic, and negative in faith. The only answer is to be found in a radical Christianity (with reference to the literal meaning of that word, which refers to *roots.)* Radical Christianity will mean a critical revolution in faith and life that finds its source in fellowship with God and in spiritual surrender to His will.

Such radical Christianity will mean for the individual a faith and fellowship of depth and power where a man finds God, and in prayer, work, and study ever deepens his upward look. But it will not be content with this; instead, the individual will find himself in a new relation of forgiveness and self-giving love to all men. "We need men today whose will to live has been freed from the will to power, to success, to superiority, to social recognition, to possession and to pretense; and has found its peace and power in the will to love, the will to fellowship, the will to self-giving service, the will to do God's will and to be His children."

For the Church it will mean a new understanding of its function of making God known and effective in the hearts of men and to express the atoning and redemptive love of God. For society it must mean a more deeply Christian education both in home and school; a concern with root matters in economics, and a clear witness concerning the world order. Only Christianity can get at the real sources of peacemaking and a just world order.

I do not know any recent work that so briefly and so lucidly as this one stirs the thought with the implications of our holy faith for our own world. It ought to be read and pondered by many of us. Clifford A. Nelson.

The Reader's Viewpoint

A READER WHO REACTS

Dear Editor:

Allow me to take my pen in hand, figuratively, and congratulate you and the staff (whoever that may be) on the progress of the *LUTHERAN OUTLOOK.*

First, it has the appearance of a paper that is aware of modern mechanical printing skills, and that knows how to accommodate itself to present usage. Printing is an art still (as my frequent erasures bear mute testimony), and one who has watched the modern print-shop function can appreciate the difficulties of attaining a faultless product. So . . . the paper looks good and tidy and is something you like to pick up and read. In other words, when you first look at it, it is a challenge to pick it up and read it.

But we must have more than looks. This paper has also that. Just what does a person expect in such a paper? If we want homilies, there are enough in the world, ancient, medieval, and modern. All the mistakes have been made, to my way of thinking, avoiding which we can profit withal. Our other erudite articles of lengthy detail really belong between other and heavier covers. But a newsy paper, with alert news gathering agencies to furnish preachers near and far with the latest in the world of religion, things that matter to our plans and purposes. . . this is interesting and vital to every clergyman. I believe that you are on that track. Enough to give one the gist of the matter. The editor can select the various current issues which need elaboration to comment upon them. There go into detail. So for instance, the editorial, "Russian Enigma," reminds one that there are issues below that surface which have not gone to sleep. It is good to be prodded awake now and then. Discussion of the child training problem, as afforded in the "Save America" article, focuses the spotlight of attention on the vexed problem of who is going to possess the children of the future, the Church or the State.

Dr. Mattes' article again points the truth that our opposition to church unity is based not so much on real differences as it is on pride and prejudice, and you can say that again. "When the Men Return" has a jewel in the quip about God in Palestine. Clever! And "dear Harold"—he has such a refreshing style and always thinking up new things . . . he is such an alert brother. But good.

Some day, if finances permit, a little dash of color a la *Time* (marches on) would help to make the magazine more attractive (if that is possible). On the cover, perhaps, a little.

But I must hasten on to other things to do. And I hope that you have gained a little aid and comfort from this simple note. Aiding and abetting, I believe they call it. Even when editing a little mimeographed monthly sheet in a small congregation a person is grateful for the occasional notice taken, so then much more a regular editor ought also to wish to hear that his efforts are not in vain. May I have added a tingle to your day's adventures.

Sincerely

Capac, Michigan BRUNO BRUECKNER.

SURVEYING the CONFERENCE

American Lutheran

By ARTHUR P. MICHELFELDER

College Ingathering Approved

AT ALL the thirteen district conventions held during this year a vote was taken to determine the opinion and wishes of the constituent members regarding the collecting of a fund for the erecting of new buildings on the college campuses of the Church. The vote has been counted and approval has been given for $820,000. The Board of Trustees of the Church has fixed October 1 to 15, 1944, as the time for the ingathering.

The director of the appeal will be Pastor Harold C. Osterman, who is assistant to the director of stewardship and finance, Dr. H. F. Schuh, His duty shall also be to act as adviser to a steering committee making all the necessary plans for the appeal.

Hein Memorial Lectures Well Received

For the second time the students of the two Seminaries, Capital at Columbus and Wartburg at Dubuque, were honored with the Dr. Carl Christian Hein Memorial Lectures. They first were given by Dr. Ralph Long of the National Lutheran Council, and the four lectures this year by Dr. Elmer George Homrighausen of the Theological Seminary of Princeton, N. J. The lecturer presented "Christianity and the Present Situation," "Christianity and Evangelism," "Christianity and Education," and "Christianity and Social Action."

The students, visiting clergy, and faculty members will long remember with deep appreciation and happy memories the appearance of the good Doctor from Princeton at our seminaries.

Dr. Reu Called Home

In the morning hours of Thursday, October 14, the eternal Father was pleased to call from this world of service to his heavenly home the soul of Doctor J. Michael Reu, author, editor and professor.

Dr. Reu was born November 16, 1869, in Diebach, Bavaria, Germany. Ordained in September 1889, the deceased served as assistant pastor for one year in Mendota, Ill., and from 1890 to 1899 as pastor in Rock Island, Ill. Already in 1899 he was chosen to be a Professor of Theology in Wartburg Seminary, where he taught and labored until his death.

In 1916 the University of Erlangen conferred upon Professor Reu the degree of Doctor of Theology. Ten years later Capital University honored him with the degree of Doctor of Literature. He was a delegate to the Lutheran World Convention in 1923 at Eisenach, in 1929 at Copenhagen, and again in 1935 at Paris.

Funeral services were held in St. John's Lutheran Church, Dubuque, Ia., Monday afternoon, October 18, at 2:30 o'clock. Churchmen from all branches of Lutheranism in this country were either represented personally or sent messages of their expressions of sympathy.

Memorial services were held Tuesday morning in the Seminary chapel, with President Bodensieck the principal speaker. The general president of the American Lutheran Church spoke briefly thus: "Dr. Reu was a burning and shining light" as he appealed to the students of the Seminary to be burning and shining lights for Jesus Christ and for the salvation of all men.

Norwegian Lutheran

By L. M. STAVIG

Faith In Action Movement

AS A PART of the Centennial observance of the N.L.C.A. there has been carried through the past several years an intensified parish mission program under the heading "Faith in Action." This program was inaugurated with pastoral conferences, meetings of all organizational units of the churches, and of congregational officers and boards. Particular stress was laid upon the vitalization of the spiritual life of the congregations and the mission responsibility of every individual and local organization.

The results of this church-wide movement are now evident in the statistics covering accessions during the past five years. The *Lutheran Herald* recently tabulated these results as follows:

Year	Accessions	Adult Baptisms	Adult Confirmations
1938	37,268	1,339	2,295
1939	40,607	1,648	2,976
1940	45,561	2,068	3,607
1941	39,770	1,649	3,042
1942	42,634	1,786	2,957

The editor commented on these figures as follows: "Three facts impress one as he studies these figures: there is a gradual increase in accessions of all classifications; the increase in adult baptisms and confirmations is especially noticeable; the "banner year" is 1940, the year in which the impact of the Faith in Action movement was being most strongly felt throughout the Church."

Representation in Chungking

All friends of missions will rejoice in the news that Dr. Daniel Nelson of the N.L.C.A. will shortly leave for the Chinese capital to serve as a special representative there of the Lutheran churches of America. Dr. Nelson will serve as the spokesman of all American Lutherans in negotiations with China Relief and with the Chinese government.

Pastor Nelson is admirably qualified for such a responsibility, both by native ability and by training and experience. He was born in China and, except for his periods of study in this country, has spent his whole life there.

Directory of Schools

of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

DANA COLLEGE
and
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
L. SIERSBECK, College President.
J. P. NIELSEN, Seminary President.

He recently completed study for his degree and the past six months has served in the office of China Relief, Inc., in New York City.

Debt Reductions

Representative of many congregations which are grasping the opportunity provided by freer money is the Phinney Ridge Lutheran Church in Seattle, where the Rev. R. A. Ofstedal is pastor. During the ten months preceding September 5 more than $10,000 was given in offerings toward the retirement of the indebtedness of the congregation. The mortgage was burned with fitting ceremonies on September 5. The occasion was hallowed by the dedication of two seven-branched candelabra honoring Mrs. L. C. Foss and lighted by her son, District President H. L. Foss.

Chaplain's Experience

A news release from the Navy Department features a report from Lt. (j.g.) Gordon V. Tollefson, Chaplain from the N.L.C.A. on service with the U.S. Marine Corps. Chaplain Tollefson writes:

"I wouldn't trade my experience for anything. It will mean a definite enrichment of my ministry when I return.

"The Church at large cannot remain aloof or apart from the experience which our young men are going through. We must talk the language of the men when they come back, and to do that we must suffer the same discomforts and dangers.

"I try to show the men that the Word of God is practical, fitting into their every need. I tell them that Christianity is a he-man affair. It is staunch stuff all the way through. It has power and punch. It enables a man to carry on; it gives him new strength when his own is leaving him in a moment of crisis."

Installations

Both Augustana College in Sioux Falls and Waldorf College in Forest City, Iowa, combined homecoming festivities with the inauguration of new presidents. Pastor Morton O. Nilssen was installed on Monday, October 11, at Waldorf, and Pastor Lawrence M. Stavig on Sunday, October 17, at Augustana. Pacific Lutheran College at Parkland, Washington, will install Pastor Seth Eastvold on November 28.

Academy

Augustana Academy at Canton, So. Dakota, has an enrollment this year of 145 students. Under the leadership of President Richard E. Hofstad, there has been an annual increase both in student body and in financial support. The institution has a faculty of eight men and women. Recently a farm of 255 acres was purchased adjoining the campus: this makes a total of 305 acres supplying much of the food required for the feeding of the students.

St. Olaf College

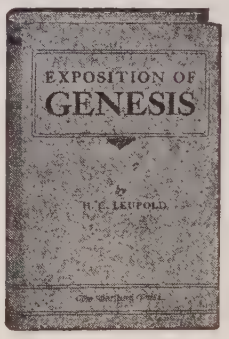
Word has been received by the authorities at St. Olaf College that the Navy Pre-flight training will be discontinued late this year or early in January. St. Olaf is the only college of the N.L.C.A. which has been used by the government in any of its training program.

Augustana Synod

By ARTHUR O. ARNOLD

A Commission on Church Architecture

THE SYNODICAL COMMISSION on Church Architecture has begun to publicize its activity. An article by the secretary of the Commission, the Rev. Verner A. Granquist, explains the three objectives of the Commission's work: 1) To guard against the erection of church buildings which will be unsuitable from the esthetic, churchly or practical standpoint. The admission is made that even churches with our rich Lutheran heritage have not always avoided such structures. 2) To give coun-



EXPOSITION
—of—
GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

Cloth bound. Net $4.50 1220 pages

The Wartburg Press

Lutheran Book Concern
55-59 E. Main Street
Columbus, Ohio

Wartburg Publishing House
2018 Calumet Avenue
Chicago, Illinois

to those who are contemplating the ilding or remodeling of a church. e impartial advice of a capable group ght be appreciated by a building mmittee. All home mission congre- tions and all churches making use the Church Extension Fund must ve their building projects approved the Commission. 3) To study the cal situation of each congregation at intends to build a church, a par- nage, or a parish house. This part ill involve a consideration of the lo- tion of the project, the financial con- tion of the church, the need for the ructure, etc. The Commission works ith the benediction of the Synod in e hope for better buildings and build- g programs.

25,000 Young Men in Armed Forces

Statistics revealed by the Luther eague reveal an estimated 25,000 oung men of the Augustana Synod in e armed forces of our country. The embership of the League is well over 0,000. These youth organizations had n income of $103,357.54 last year, a er capita contribution of $3.67. This mount, of course, is just that handled hrough the local leagues, and does not onstitute an estimate of the total stew- rdship of the Synod's youth. The re- orts indicate the widespread service o the Church given by her younger eneration. Increasingly youth is not he "Church of Tomorrow" but a very ital part of the "Church of Today." rom its ranks come 4,434 Sunday chool teachers and officers, 154 study- ng for the ministry, 7,186 choir mem- ers, 514 deacons, 557 trustees, and 596 rganists. Are we so sure that the youth of today isn't interested in the King- dom of God?

Centennial Thankoffering Progresses

The Augustana Centennial is still headline news in the Synod, especially in those conferences which are just be- ginning their appeal. Reports from five conferences reveal a total of $904,000.00 pledged to date. The other eight con- ferences are in the midst of their pro- grams. It is hoped that the synodical goal will have been reached by Jan- uary 1.

Missionary Lectures on Missions

Dr. George Anderson, missionary to Africa, will be guest lecturer in foreign missions for the ensuing year at the Augustana Seminary. His courses will be designed to give a first-hand review of missionary work for all prospective pastors and to give intensive training to those who are particularly preparing for the foreign field.

Two Church Leaders Called

Two former conference presidents have recently been called to their eter- nal reward. On Oct. 16 the final sum- mons came to Dr. A. P. Westerberg, who for many years was president of the Iowa Conference. Six days later Dr. G. A. Dorf, who had held the same position in the Kansas Conference from 1927 to 1941, was called home. Both men were serving congregations at the time of their decease.

Dr. C. A. Lund, president of the Su- perior Conference and for some time vice-president of the Synod, was re- cently bereaved through the death of his wife.

Two Missionaries on "Gripsholm"

The Swedish motorship *Gripsholm* carries two Augustana Synod mission- aries, Mrs. C. P. Friberg and her daugh- ter Margaret. These two were interned in China, and are now on their home- ward way. In a most interesting letter to her brother, published in the *Lu- theran Companion,* Miss Friberg said: "I am sure that not one of us will again sit down to ordinary tables and just repeat the thanks without realizing how good of God to supply even a cup of milk." The letter was written on June 9, when Miss Friberg didn't realize that that privilege was to be granted her within a few months.

The Story of Our Hymns

By E. E. RYDEN

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A book on Christian hymnody that has a character of its own. It throbs with interest and is rich in spiritual thought. Invaluable to pastors in inspirational song ser- vices. Splendid for devotional and educational programs.

"A most comprehensive, stimulating, well-written, popular treatise on hymnody."—*Walther League Mes- senger.*

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"Here is a popular, sufficiently complete study of hymnology, full of information."—*The Sunday School Times.*

504 Pages. Price $2.00.

Published by AUGUSTANA PRESS, Rock Island, Ill.

United Danish

By H. SKOV NIELSEN

Missionary to Argentina

REV. Arnfeld Morck, who was ordained in June with the Colombia Mission in view, has been released to accept a call to the new Argentina Mission. Together with two Norwegian Lutheran pastors he will go to Mexico City to learn Spanish before proceeding to the new mission field.

Paying Church Debts

Our little mission church at Avoca, Ia., the Rev. Thorvald Hansen, pastor, contributed more than a thousand dollars in a recent harvest festival offering. The major part of the money will be used to pay off an indebtedness on the parsonage. The St. Paul church at nearby Atlantic, the Rev. Carl Wildrick, pastor, has also burned a final mortgage on the occasion of its sixtieth anniversary.

Personals

The Del Rey and Reedley congregations in California last summer lost their pastor, the Rev. H. M. Hansen, to our people at Flaxton, N. D. They are now about to welcome as their new pastor the Rev. H. M. Hansen of Oakland, Calif. Other current changes in pastorates are: the Rev. J. P. M. Magnussen from Petaluma, Calif., to Sioux City, Ia.; the Rev. A. Th. Schultz from Olds, Alta., to Tilley in the same Province; the Rev. Hy. Iversen from Viborg, S. D., to McNabb, Ill.; the Rev. O. V. Magnussen from Northfield, Minn., to Racine, Wis. (Emmaus); the Rev. Erhardt Nielsen from Jacksonville to Audubon, Ia.; the Rev. A. Steensen from Staplehurst, Nebr., to Indianapolis, Ind.

The Rev. Edward A. Hansen, who has served the Immanuel Church in Minneapolis for some time as student pastor, and since June as ordained minister, was married on October 15 to Miss Shirley Margaret Bondo, daughter of the late Rev. Sherman Bondo of Evan, Minn. The bride was led to the altar by her uncle, the Rev. Henry Bondo of Farmington, Minn. The Rev. A. R. Petersen of the L.B.I. officiated at the wedding. The congregation gave the reception.

Homecoming at Blair

The annual homecoming festival at Dana College and Trinity Seminary was held the week end of Oct. 22-24. A dramatic exhibition, a fellowship dinner, a six-man football contest, an organ recital, and a festive Sunday morning service together with the local congregation, featured the occasion. The dinner speaker was the Rev. R. E. Morton of Chicago, newly elected president of the school board. The Rev. Franklin Rasmussen of Omaha preached the Sunday morning sermon.

Lutheran Free Church

By H. C. CASPERSEN

Homecomings

THE SEASON of homecoming festivities has been here again.

At Augsburg College and Seminary the crowds gathered October 29-31 for a series of entertainments and athletics and spiritual exercises. The motto was "A United Augsburg, Camp, Campus, and Community." At the chapel hour on Friday morning, Prof. M. A. Helland preached. A banquet was held Friday evening at the Curtis Hotel, the main speaker being Elmer Weltzin, Director of Secondary and Graded Education for the State of Minnesota. On Saturday evening a concert was given at Trinity Church by the Augsburg College Choir, Prof. Opseth, director. On Sunday morning at the same church Pastor Ernest G. Larson, Chippewa Falls, Wis., preached. In the afternoon the homecomers attended the Reformation festival at the St. Paul Auditorium in connection with the Lutheran Brotherhood convention.

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t the Oak Grove Seminary, Fargo, D., a co-educational high school, the mecoming festivities were held Noember 6-7. Here the custom is folred to have as honor guests mems of former graduating classes, five rs apart. At the Sunday morning vice at Pontoppidan Church Pastor land Steen, Moose Lake, Minn., eached.

A Generous Bequest

Oak Grove Seminary has been greathelped by a bequest from the Hans nson estate, Finly, N. D., in the sum $10,000, this being Oak Grove's part an amount divided among a number institutions. This gift was truly a d-send for the school, which had en struggling with a heavy indebtness for a long time. With its share the Centennial ingathering, the intution is now on a solid financial undation. It has a larger enrollment, so, than in many a year.

Anniversaries

The Pontoppidan Lutheran Congretion, Lemond township, between Waca and Owatonna, Minn., celebrated September its 75th year of organized istence. Even long before the year organized beginning, 1868, religious ork had been done for some years in e settlement. A Rev. Nils Olson was e organizer. This pioneer pastor travled over a territory covering onelf of southern Minnesota. Pontoppian shared its pastors with other conegations a good many years, but in 97 it was able to call its own pastor. he old church was torn down in 1922 d a new, beautiful, and commodious urch was built. President T. O. Burntedt preached the anniversary sermon Sunday morning, and the writer, ne of former pastors, spoke in the fternoon on "The Faith of Our Fathrs." The present pastor is Clifford lson, a very efficient young man.

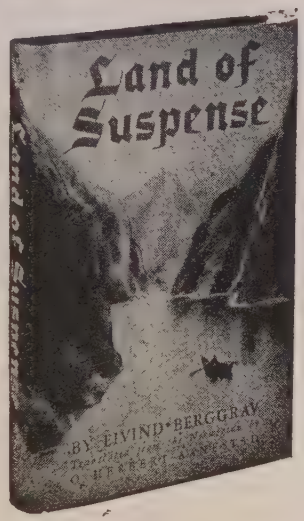
Another of our congregations, namely the Starbuck Church, Starbuck, Minn., commemorated its sixtieth aniversary on October 24. Sylvester Rue s pastor. Several of its former pasors were present, including E. M. Hanon, T. V. Dahle, J. T. Quanbeck, Andrew Olson, T. Kleven.

Attending an Outside Gathering

Two LFC men, Dr. Bernhard Christensen, president of Augsburg College nd Seminary, and this writer, attended the Lutheran College Faculties' Conference at Valparaiso, Ind., last month. The gathering, which was held at the Valparaiso University, numbered sixty-one registrants. Some excellent addresses were given, the chief ones by Dr. O. P. Kretzmann, the amiable and scholarly president of the university, and by Dr. Conrad Bergendoff, president of Augustana College and Theological Seminary, Rock Island, Ill.

Dr. Kretzmann gave a masterful presentation of the subject, "The Unique Function of Lutheran Education Today." Dr. Bergendoff spoke in a scholarly and circumspect way on "The Relationship Between Lutheran Higher Education and Government." It is to be hoped that some of the addresses may be printed in the *Outlook*. They were meaty, weighty, thought-provoking, and rich in suggestions. One would agree, however, with Dr. Bernhard Christensen, who spoke briefly at one time, in expressing the wish that the personal factor in education might be stressed more in dealing with youth, and that the evangelical note might be sounded more often, nor forgetting the ethics implied in the gospel message.

The important discussion that followed was a serious handling of serious subjects by earnest and serious men. If he may add a word, the writer would say that the discussion on the whole lacked understanding, or appreciation, of the exceedingly important social problems confronting the Church and its schools of today. There was learning enough and to spare, but not enough of the voice of John the Baptist, aye, and the voice of the Master himself, regarding the need of orientation for the young minds of today in their struggle for existence, and, in connection therewith, the youth's task and part in righting the wrongs of the world. It is necessary that youth be made to understand and appreciate the Church, and it is equally important that it understand that the Church is not an end in itself, but a means to an end, that is, the advancement of the Kingdom of God in its earthly aspect as well.



Land of Suspense

VISITATION GLIMPSES OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by

O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

Augsburg Publishing House MINNEAPOLIS 15 MINN.

ON THE RELIGIOUS HORIZON

Launch Christian Mission on Peace

Five Church Agencies Begin Effort to Win America for New League of Nations

ONE HUNDRED speakers have been mobilized for addresses in ninety-nine cities in forty states this month to help local church leaders discuss and plan organization and programs to develop opinion favorable to American participation with other nations in establishing an international organization based on Christian principles to assure a just and durable peace.

This picture of the peace effort of six great cooperating Protestant agencies was given by the Rev. Paul G. Macy and Dr. Walter W. Van Kirk as the Christian Mission on World Order which they directed got under way Oct. 31, to continue through Nov. 20.

The speakers, including many prominent men and women drawn from such varied fields as the church, education and government, were to emphasize the part individuals, churches, and communities can play in the effort to win the peace as well as the war.

The Missions are under the joint sponsorship of the Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement and the United Council of Church Women.

Dulles Sounds Keynote

The keynote was sounded by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, at a mass meeting on Oct. 28 in the Cathedral of St. John the Divine, New York, launching the nationwide Mission.

"The essential is that people find the way to do together works of creation," Mr. Dulles said. "That way can never be found and followed by a nation unless it has first become the way of the individuals who make that nation's policy. . . . So if we would be a nation of creative faith, we must be individuals of creative faith."

Mr. Dulles also suggested, "For guidance let us turn to Jesus Christ, who revealed to men not only the way of spiritual salvation, but how to create a fellowship on earth. For that He sought for men four simple and very practical qualities: to see, to understand, to reason and then to act."

Establishment of church groups to study and emphasize post-war planning for peace is among the most important of the Christian Mission's objectives, and speakers are urging that the leaders carry on an educational program to reach many groups in the community.

Church Body Deplores British-Indian Deadlock

The British Council of Churches has sent a message to the National Christian Council of India deploring the political deadlock between the peoples of Britain and India.

"We are convinced," the British Council's message stated, "that the British Government and people are sincere in the offer made a year ago that a constitution carrying with it complete self-government shall be devised by the Indians themselves and that if India should wish to separate herself from the British Commonwealth of Nations, no obstacles would be put in her path, much as we should regret such an end to the long association of our peoples.

"We assure you that we and our countrymen regard ourselves as wholly committed by this offer. The will of God is for reconciliation and you and we are charged with this ministry. We shall ourselves do all we can to increase understanding in Great Britain of Indian needs and aspirations. We beg that you in India will try, as we shall, to overcome the mistrust that separates our peoples."

* * *

Declares Religious Faith Offers Cure for Insanity

Citing the value of religious faith as a cure for insanity among soldiers and civilians, Dr. Charles T. Holman of the University of Chicago told 400 Protestant ministers in Chicago that they must help the families of service men and women "to commit their loved ones to the care of God and to rise above worry."

"Fifteen to twenty per cent of disability cases now returning from combat areas are psycho-neurotic cases," Dr. Holman reported. "This is due to the transition from a life of ease and indulgence to one of strict discipline and hard work. Some of the boys become mental cases because of conflict and some break through worry about their loved ones at home.

"Chaplains tell me that 70 to 90 per cent of their work is personal counseling and that they are able by advising the soldiers and sailors of their personal problems and by guiding them into an active religious faith to keep a great number emotionally stable and mentally unperturbed.

"Among civilians there is a vast amount of emotional and mental upheaval due to distress about boys being away and about the outcome of the war. No one fears we will lose it, but many are worried about whether we will gain what we are fighting for, namely, enduring peace."

The Rev. Seward Hiltner of New York told the ministers, who met under the auspices of the Chicago Church Federation, that attendance at church services is important to the health of the individual.

* * *

Savant Sees Big Divorce Increase after War Close

Dr. Hornell Hart, Duke University sociologist, says that a survey he has just conducted indicates "the terrible fact that between 33 and 55 per cent of the marriages now being consummated will end in divorce" after the war.

* * *

Lists Religious Affiliations Of Senators and Congressmen

Religious affiliations of United States Senators and Representatives are listed by the Washington Federation of Churches as follows:

Religious Affiliation	Representatives	Senators	Both
Roman Catholic	86	11	97
Protestant	306	74	380
Methodist	72	21	93
Presbyterian	58	11	69
Baptist	50	10	60
Episcopalian	47	10	57
Lutheran	16	2	18
Disciples	15	2	17
Congregational	14	7	21
Unitarian	6	1	7
Universalist	3	0	3
Christian Reformed	1	0	1
Evangelical & Reformed	1	0	1
Moravian	1	0	1
Quaker	0	1	1
Not specified	23	10	33
Jewish	7	0	7
Christian Science	2	1	3
Latter-Day Saints	2	2	4
No religious affili...	4	4	8
Unknown	27	3	30
TOTAL	435	96	531

eturning Soldiers Concern of Church

k-Service Men Will Be a Major Problem in Post-War Era, Declare New York Churchmen

HE returning serviceman is a major post-war problem for the Church, eakers told a recent conference of the ew York State Christian Youth Coun-l.

Christians preparing to make the nurch an instrument of the service-an's post-war adjustments, Dr. Robert . Searle, General Secretary of the reater New York Federation of Church-, declared, face the task of making it oader, more adjustable, and more exible.

"We must prepare with patience to elcome back men now in the armed rces," Dr. Searle urged. "Soldiers ill find the transition from peace to ar has been child's play compared to e transformation from army to civi-an life."

He warned that if church leaders ere content to "stay within their four walls" the Church will lose, "but society will be the greater loser."

"Not all the boys having religious experiences now will find their way into the Church after the war," Dr. Searle added. "The man who gets religion on the battlefield has something big. When he gets back home, he's likely to find the four walls of the parish church pretty confining, and with its program of repetitious routine, pretty dull."

The Rev. Ivan M. Gould, director of the Service Men's Christian League, pointed out that 150,000 servicemen have already been mustered out of the armed forces, and that there will be more from time to time until the close of the war. He told the conference:

"Either the Church will have ready a youth program that knows where it is going, or these men won't be coming back into the Church."

* * *

Demand Investigation of Prison Treatment Given C. O.'s

Appointment of an independent commission to investigate all federal prisons with respect to their treatment of conscientious objectors is being urged by the executive committee of the Fellowship of Reconciliation.

The Fellowship's action followed an announcement in Washington by James V. Bennett, director of the Federal Bureau of Prisons, that an impartial commission had uncovered no evidence to substantiate the charge of a conscientious objector that he had been beaten by attendants at the Springfield, Missouri, medical center for Federal prisoners.

The C. O. in question, Stanley Murphy of New York City, has stated that he was confined in a "strip cell" (a bare room with a hole in the floor instead of a toilet) and, on another occasion, was severely beaten.

Asserting that he would personally vouch for the integrity f the 29-year-old conscientious objector, the Rev. A. J. Muste, executive secretary of the Fellowship of Reconciliation, said the report of Austin MacCormick, one of the members of the Bennett commission, "clearly brings out the fact that Murphy was unjustifiably confined to a strip cell."

In addition to calling for an investigation of federal prisons, Mr. Muste declared, the executive committee of the Fellowship will also demand publication of the complete text of Mr. MacCormick's report.

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ontains 80 pages of stories, po-ms and pictures.
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Christmas Chimes 1943

Edited by Rev. Immanuel Petersen

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Senators Debate Church's Program

Inter-Faith Pronouncement on International Co-operation Called Most Unique Event

RECENT religious pronouncements on future world order were the center of vigorous debate on the Senate floor during discussion of the Connally post-war policy resolution.

Debate centered about the inter-faith Declaration on World Peace signed by Catholics, Protestants, and Jews and on a post-war statement issued by the General Convention of the Protestant Episcopal Church.

Senator Claude Pepper (D. Fla.) read to the Senate the entire seven-point program of the three religious faiths, and called specific attention to the fifth plank, dealing with international institutions to maintain peace.

He stated that the manifesto is "a solemn reflection of the religious ministry and laity of the United States," and also that it "showed that public opinion has formed behind a purpose for peace through effective international organization." He said that the ministry is pleading with the nation's representatives to effectuate the "minimum requirements" of such an organization.

Senator Joseph H. Ball (R. Minn.), referring to the interfaith Declaration, called attention to the fact that this is the first time in the history of the United States that some 150 religious leaders united on such an important issue.

Much discussion centered about whether the statement of the religious groups favors the Connally Resolution, or the more inclusive post-war plans contained in other proposals which have been read before the Senate. Senator Pepper declared that the minimum requirements contained in the seven-point program go far beyond the Connally Resolution and are more in accordance with the stronger proposals which he and other Senators advocated.

During the debate the question was raised as to why certain religious leaders were not heard by the Senate Foreign Relations Committee before the Connally Resolution was reported to the Senate for debate.

The religious leaders referred to are Dr. Walter W. Van Kirk of the Federal Council of Churches, the Rt. Rev. Msgr. John A. Ryan of the National Catholic Welfare Conference, and Dr. Israel Goldstein of the Synagogue Council of America. They were informed by Senator Connally that their demands for a hearing came too late and that the decision to omit hearings had already been made. The Senator asked, however, that memoranda pertinent to the various religious post-war pronouncements be forwarded to him.

Demands from U. S. churches, clergymen, and church-related organizations urging the Senate to adopt a strong post-war policy resolution were swamping legislators on Capitol Hill.

Virginia Presbyterians Consider Plan to Change Pastors Annually

The Presbyterian Synod of Virginia has authorized its Committee on the Minister and his Work to devise a plan whereby the synod would be author ized to make annual changes in pastor ates similar to the system used by th Methodist Church.

(Methodist bishops are empowere to appoint clergymen to pastoral charg es annually after consultation with dis trict superintendents. Under Presby terian polity, local congregations ex tend "calls" to prospective pastors with out specifying a time limit.)

Questionnaires were distributed t more than 300 ministers and layme asking if they considered present meth ods of changing pastors sufficient t meet current needs and whether the would approve a "term-pastor" plan provided it guaranteed another ter in the same or some other church.

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Washington Clergy Visit Slum Areas

Ministers Appalled by Conditions Found in Nation's Capital—Menace to Health

NEED for churches to bring their influence to bear in eliminating slum condition was expressed by a group of Protestant clergymen after an extended tour of "blight areas" in the nation's capital.

The clergymen gave their endorsement to proposed reclamation of the District's slum areas, with some indicating that the tour of the slums pointed up conditions which they did not believe existed despite long residence in the city.

The tour was made by a group of eighteen church officials, and was conducted by the Rev. Francis W. McPeek, director of the social welfare department of the Washington Federation of Churches, and James Ring, administrative officer of the National Capital Housing Authority.

According to Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, the clergy realize the effect of inadequate housing on health and "are eager to gain firsthand knowledge of the housing situation so as to be able to interpret more intelligently" the long range slum reclamation program proposed for Washington.

While some ministers said that Washington's slums were worse than any they have seen in any other city in the country, almost all agreed that the churches have a responsibility in bringing about an improvement in housing conditions.

Urges Women "Supply Pastors" To Replace Regular Clergy

Women "supply pastors" to replace clergymen serving as chaplains with the armed forces are suggested by the *Virginia Methodist Advocate*. "The shortage of ministers in the Virginia Conference is becoming more and more pronounced, and will doubtless become acute before the war is over," writes Dr. George W. Reamy, editor of *The Advocate*. "Would it not be practicable to ask our colleges and seminaries to provide special three- or six-months courses to help equip some of our fine young ladies to do supply work for the duration?"

* * *

Federal Council Pays Tribute to Dr. Hume

The Rev. Theodore C. Hume, one of thirteen persons killed when a Swedish transport plane was shot down north of Göteborg on Oct. 22, died a "martyr to the cause of ecumenical Christianity," according to an editorial which will appear in the November issue of the *Bulletin*, monthly organ of the Federal Council of Churches.

Dr. Hume was the first representative of American Protestant churches to go to Europe under the general plan of post-war relief and reconstruction developed during the past year by the Provisional Committee of the World Council of Churches. He had been selected and sent by the General Council of Congregational Christian Churches which had placed his services at the disposal of the European churches through the World Council.

* * *

New Orleans Clergy Ask F.B.I. to Suppress Gambling

Aid of the Federal Bureau of Investigation or other federal agencies in combatting commercial gambling has been sought by the New Orleans Protestant Ministerial Union in a letter to U. S. Attorney General Francis Biddle.

Other appeals for assistance in curbing illegal gambling houses, it was revealed at a meeting of the clergymen's group, were sent to War Manpower Commission Director Paul McNutt; L. E. Frazar, manager of the local OPA office; U. S. Senator Theodore Bilbo of Mississippi; AlonzoBourgeois, foreman of the Jefferson parish grand jury; and Jefferson Parish District Attorney John E. Fleury.

* * *

Unitarians Condemn Boston Outbreaks Against Jews

American Unitarians, through their Intercultural Commission and the Rev. Dr. Frederick M. Eliot, president of the American Unitarian Association, have deplored the recent anti-Semitic outbursts in Boston, Mass. In a statement issued by the Rev. Walton E. Cole for the Unitarian Intercultural Commission, the Unitarians declared:

"There must be no mitigating or minimizing of the situation. We are dealing with something far more serious than anti-Semitism itself. These terroristic incidents must be seen in a wider frame of reference. They are symptoms, not the disease itself. Here is a grave issue of direct concern to every American. No citizen of a community is free until all citizens are treated with respect and human dignity."

Wanted—Used copies of books by the following authors: R. C. H. Lenski, J. P. Milton, D. C. Baer, E. W. Matzner, and S. P. Long.

Write: Rev. C. B. Bryant, Flagler, Colorado.

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If you are interested or know of someone interested, write, giving age, family status, present and past occupations, schooling, and the names and addresses of pastor or two other Lutherans. Address Lutheran Brotherhood, Legal Reserve Life Insurance, 608 Second Avenue South, Minneapolis 2, Minnesota.—(Adv.)

German Lutherans To Ordain Laymen?

Total of 4,000 of 9,000 Chaplains Reported Killed in Action—Bishop Meiser Comments on Shortage

THE Lutheran Church in Germany may soon ordain laymen to replace the many clergymen, theological students, and university teachers of theology, who are on the war fronts, or who have already been killed, according to a report received in Stockholm.

Bishop Hans Meiser of Munich has stressed the lack of ministers in Germany and has pointed out that the shortage of clergymen will be as great after the war as it is now, since so many churchmen have fallen on the war fronts.

It is reported that 4,000 of the 9,000 pastors in the armed forces in Germany have been killed and that there are virtually no theology students left. A leading German church paper, which publishes lists of killed clergymen in every issue, states that, on the average, one clergyman dies on the war fronts every day.

German refugees in England are studying theology so that they may return to Germany after the war as preachers, according to Dr. Leonard Hodgson, General Secretary of the World Conference on Faith and Order and professor of moral and pastoral theology at the University of Oxford, who recently arrived in the United States from Great Britain. Dr. Hodgson pointed out the necessity of training German refugees in other countries for the ministry, since there will be practically no clergymen in Germany after the war.

Dr. Ralph H. Long, executive director of the National Lutheran Council, declared in New York that ordaining laymen in an emergency is a practice of the Lutheran Church, and that "the situation in Germany would be considered such an emergency."

New Committees Organized To Resettle Japanese

Committees to resettle Japanese-Americans have been set up in Rochester and Buffalo, N. Y., bringing to twenty the total number of such groups now in existence. Four cities—Chicago, Cleveland, Cincinnati, and Des Moines—have hostels for the temporary housing of evacuees. Fifteen thousand Japanese-Americans have been restored to normal community life in areas outside the states of Washington, Oregon, and California. They are working, among other places, in airplane plants, munitions factories, and government offices, including the War Department.

Religious News Briefs

The Rev. Lydia Gruchy, first woman to be ordained a minister of the United Church of Canada, has resigned her post as executive secretary of the Church's Committee on the Deaconess Order and Women Workers to accept a full-time pastoral charge in the Province of Saskatchewan.

—o—

An industrial chaplaincy to relate workers to Quincy, Mass., churches is in operation with the endorsement of local C.I.O. and A.F. of L. unions, the management of several industrial firms, and the various churches of the city. The Rev. Chester U. Underhill, the industrial chaplain, is employed by the Quincy Council of Churches.

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A pastoral letter designating Sunday, Nov. 21, as a special day of penitence and prayer has been issued by Dr. J. W. Behnken, national president of the Evangelical Lutheran Synod of Missouri, Ohio and Other States. "I sincerely plead with all our people," says the pastoral, "to assemble in their houses of God on that day to hear an appropriate sermon and to pray fervently for the forgiveness of sin, for the cessation of hostilities, and for the restoration of peace, a just and honorable peace."

—o—

The Lutheran Church of Hungary has accepted an invitation to join the World Council of Churches, according to word received by the American headquarters of the Council in New York City. Other church groups which have joined recently are: the Presbyterian Church of Ireland, the Cumberland Presbyterian Church, and the Church of the East and the Assyrians. The latter is for the most part a Church-in-exile, but formerly maintained headquarters in Syria. There are now 82 church bodies which have affiliated with the World Council of Churches.

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Pastor Martin Niemoller, German Confessional church leader, began his seventh year of imprisonment on July 1, with no hope of being released under present conditions. The Berlin pastor is still being confined at the Dachau concentration camp. His health is good and his confidence and faith remain unbroken, latest reports state.

—o—

The National Episcopal Conference on Rural Church Work has issued recommendations urging a longer tenure for pastors in rural parishes and the establishment of a training center to give theological students clinical experience in rural pastoral work. The conference also called attention to a need for alertness on the part of rural clergy and laymen to aid the relocation of Japanese evacuees in rural areas.

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Endorsement of the "magnificent stand" by three Scandinavian countries against anti-Semitism was voted unanimously by the Zion Society for Israel, Lutheran Christian missionary group, at its sixty-fifth anniversary convention in St. Paul's Lutheran Church, Minneapolis, Minn. Copies of the resolution, which expressed gratitude to King Haakon of Norway, King Christian of Denmark, and King Gustav of Sweden and "all those in loyal authority associated with them in Church and State," were ordered sent to accredited representatives of the monarchs in Washington.

—o—

The role of the churches in meeting present youth problems was discussed at a meeting of Protestant, Catholic and Jewish leaders and child guidance experts in Washington, D. C., under the auspices of the Children's Bureau Commission on Children in Wartime. The church leaders pointed out that although young delinquents come from families not belonging to the churches the churches still have an obligation to reach out to them and to take an active part in civic efforts on their behalf.

—o—

The House of Bishops of the Protestant Episcopal Church, meeting in General Convention, passed a constitutional amendment setting the retirement age of bishops at 72. Similar action by the House of Clerical and Lay Deputies expected later will make the proposed amendment to the Church's canonical law effective.

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Nineteen Methodist clergymen in Indianapolis, Ind., have volunteered to work one day a week as orderlies in a local hospital. The ministers will undergo a two-week training period before taking over their new posts.

—o—

The "home front" worries of Chaplain Whitemore E. Beardsley of Westhampton, Mass., now serving with the armed forces in North Africa, are over. Chaplain Beardsley's former congregation has appointed Mrs. Elsa Smith Beardsley to take over the pastoral work of her husband for the duration.

—o—

A resolution pledging increased efforts to interest young people in preparing for relief and Christian reconstruction work abroad after the war was adopted at the final session of the 12th triennial convention of the Women's Missionary Society of the United Lutheran Church in America at Roanoke, Va. The convention also urged church women to continue prayers for the establishment of a "just and durable peace in the world."